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ABSTRACT

The Holocaust Human Rights Center of Maine is dedicated to providing assistance and support to Maine's teachers on the study and participation of human rights and on teaching the Holocaust. This guide was created to reinforce the purpose and objectives of "Maine's Common Core of Learning," relating to citizenship, human rights, and cultural pluralism. The volume includes the following chapters: (1) "Introduction" which gives the objectives and an overview of the guide; (2) "Celebrating Diversity" including the power of naming, race versus ethnicity, and ethnic diversity in Maine; (3) "Learning from Many Cultures" covers guidelines for choosing multicultural books and teaching about Native Americans; (4) "Creating Community" explains the meaning of community, how to make communities competent, shows how human rights are expressions of community values and makes connections between community, human rights, and citizenship; (5) "Confronting Prejudice" includes key concepts, definitions for children, challenging prejudice in the schools and using children's books to confront prejudice; (6) "Beginning Holocaust Studies" gives guideline for topics and lessons, teacher and student preparation, and teaching the books; (7) "Articles for Teachers" lists appropriate articles for teachers to use as references when teaching about the Holocaust; and (8) "Resources for Teachers" provides a teacher resource bibliography encompassing ethnic studies, prejudice and discrimination, human rights, the Holocaust, ecology, and teaching strategies. An extensive bibliography of recommended books concludes the guide. (EH)

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The Spirit That Moves Us

A Literature-Based Resource Guide
on
Teaching About the Holocaust & Human Rights

Grades Kindergarten through Four

Laura R. Petovello, J.D.

The Holocaust Human Rights Center of Maine
Palermo, Maine

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1994

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Dedication

This Resource Guide is dedicated to Gerda Haas,
educator, author, survivor, and the spirit behind
"the spirit that moves us."

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Preface

The Holocaust Human Rights Center of Maine is dedicated to providing assistance and support to Maine's teachers on the study and protection of human rights and on teaching the Holocaust. *The Spirit That Moves Us* is an effort to fulfill this mission.

This Guide reinforces the purpose and objectives of *Maine's Common Core of Learning:*

> Responsible citizenship requires awareness and a concern for oneself, others, and the environment. It involves interactions not only within the self and family, but between the self and friends, the community, the nation, and the world. It includes the knowledge and care of all dimensions of ourselves as humans, an understanding of the group process, and a willingness to exercise the rights and responsibilities of citizenship. Stewardship also includes the study of current geography and foreign language and an appreciation of pluralism and human rights.[1]

The Holocaust Human Rights Center of Maine is proud to offer this resource to Maine's teachers, and hopes that it will be used in every classroom to help create "awareness and a concern for oneself and others," and "an appreciation of pluralism and human rights."

Special thanks are due to Roberta Chester, who, as the first Program Director of the HHRC Education Institute, developed the concept and initial research for this publication. In addition, preparation of the Guide was significantly aided by many cooperative and supportive acts by representatives of the HHRC's partners in education, the Maine State Library, the Maine State Department of Education, and the University of Maine.

Finally, the HHRC expresses its profound and sincere gratitude to the Simmons Foundation, Inc., which provided a generous grant to support publication of the Guide.

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[1] Pamphlet is available from the Department of Education, State House Station 23, Augusta, ME 04333.

The Spirit That Moves Us

CHAPTER 1

The Spirit That Moves Us

Introduction

> *"The hearts of little children are pure, and therefore, the Great Spirit may show to them many things which older people miss."*
>
> **Black Elk**

The Holocaust began over fifty years ago. This is ancient history for today's students. What possible connection exists between the Holocaust and education for the youngest students? What can elementary students learn from understanding some of the context in which the Holocaust occurred? Why should teachers want to prepare children for Holocaust studies?

The Holocaust was conceived and perpetrated by educated members of Christian, Western developed nations. In an open letter to teachers, a Holocaust survivor gives the best, and really the only necessary, reason for *The Spirit That Moves Us.*

> *Dear Teacher:*
>
> *I am a survivor of a concentration camp. My eyes saw what no man should witness:*
>
> *Gas chambers built by* LEARNED *engineers; Children poisoned by* EDUCATED *physicians; Infants killed by* TRAINED *nurses; Women and babies shot and burned by* HIGH SCHOOL *and* COLLEGE *graduates.*
>
> *So I am suspicious of education.*
>
> *My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.*
>
> *Reading, writing, and arithmetic are important only if they serve to make our children more humane."*
>
> *Haim Ginott*[1]

Social psychologists tell us that children learn prejudice early in their lives. But just as prejudice and hate can be taught, so can their opposite values: tolerance, acceptance, love. The "spirit" in the title of this Guide refers to those attitudes and values which lead people to do good deeds; when confronted with moral choices, to do what is right. The Holocaust Human Rights Center of Maine believes that schools are one of the best hopes for instilling this spirit in young students, thus reducing the possibility of future genocides.

---

[1] Haim Ginott, *Teacher and Child.* New York: MacMillan, 1972, p. 317.

Objectives of *The Spirit That Moves Us*

Through the reading of children's literature, *The Spirit That Moves Us* hopes to inspire in early elementary students:

- An understanding of the concepts of diversity, culture, community, prejudice, and human rights;
- A vision of a world where people are embraced for their similarities and appreciated for their differences;
- An understanding of the harm caused by prejudice and an ability to confront prejudice individually and as part of a community;
- An ability to think critically about human behavior;
- A desire to act morally.

Children's Literature as a Vehicle for Achieving the Objectives

Telling stories is an ancient tradition. The books in *The Spirit That Moves Us* tell stories about different people in many different situations. Intuitively, it makes sense that stories not only entertain but also teach. The experience of numerous educators bears out this supposition.

Dealing with Diversity through Multicultural Fiction, by Lauri Johnson and Sally Smith, describe a successful project to help students develop critical reading skills and confront prejudice by reading and discussing fiction. Summarizing their experience, the authors believe this works because:

- children read differently when they read for pleasure from when they read to gain information;
- children need access to a variety of books that address their developmental needs;
- children can identify with characters like themselves;
- children can develop empathy with characters whose life experiences are different from their own;
- children's books transmit values and perceptions of the world.[2]

The Spirit That Moves Us uses literature as a springboard for teaching concepts, critical thinking skills, and values. Accomplishing this by reading interesting, moving, and beautiful books is a pleasurable approach for children and teachers.

An Overview of *The Spirit That Moves Us*

The Spirit That Moves Us is a resource guide rather than a curriculum. It is not intended to be read as a book. Teachers are not only encouraged, but are expected, to choose the books that best fit their teaching goals and to develop their own curricular approaches.

Children in Grades Kindergarten through Four have significant differences in interests and reading abilities. The author has indicated an appropriate grade level for each book, but only as suggestions. Teachers are the best judge of books appropriate for their classrooms.

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[2] Lauri Johnson and Sally Smith. *Dealing with Diversity through Multicultural Fiction* (Chicago: American Library Association, 1993), pp. 35-37.

Chapters Two through Six begin with an introduction offering background information useful to teaching the books. Next, lesson plans summarize the featured books, identify concepts, give discussion questions that move from comprehension to analysis, and suggest multi-disciplinary activities to reinforce the concepts. The concluding section of these chapters annotates additional children's books to supplement or to use instead of the books with lesson plans. Teachers should also note the additional resources listed in Chapter Eight, arranged by subjects relevant to the suggested lessons.

The activities are specific to the book for which the lesson plan was developed. Many of the activities, however, are transferable to other books in the Guide. The majority of activities are most suitable for children in Grades Two through Four, but are adaptable for younger students. It is not necessary to use all of the activities in each plan to teach the concepts. For most books, several of the suggested activities will be sufficient.

Chapter Seven, "Articles for Teachers," provides material on the concepts and historical events portrayed in the children's literature. Chapter Eight, "Resources for Teachers," has an extensive annotated bibliography of resource materials, a videography of the Maine State Library's Holocaust collection, a list of organizations where teachers can obtain additional information or classroom speakers, and a list by author of the one hundred twenty-five children's books annotated in *The Spirit That Moves Us*.

The author attempted to include books about the Native American peoples indigenous to Maine and the immigrant groups that have settled here. Any omissions were inadvertent. The Holocaust Human Rights Center would like to know of appropriate books to review for future editions or supplements to the Guide.

How to Get the Resources in This Guide

All of the children's books in the Guide have been donated by the Holocaust Human Rights Center to the Maine State Library and are available through interlibrary loan. All of the materials in the Teacher Resource Bibliography also are available through interlibrary loan. Videos may be borrowed directly from the Maine State Library. Specific information for borrowing materials is in Chapter Eight.

About the Holocaust Human Rights Center of Maine

The Holocaust Human Rights Center (HHRC) grew out of a seminar, "Teaching About the Nazi Holocaust in Maine Schools," held at Bowdoin College in 1984. The participants found the seminar to be a powerful and compelling commentary on the fragility of democracy. Under the leadership of Gerda Haas, a survivor and author of a book on the Holocaust, they formed the Holocaust Human Rights Center of Maine. Incorporated in May 1985, the Center declared its purpose, "To foster public education about the Nazi Holocaust and issues of human rights which grow out of reflection on that historic event."

The HHRC sponsors educational programs, distributes information about speakers and resources, helps educators develop local programs and curricula, and contributes books and videos to the Holocaust collection at the Maine State Library.

Acknowledgments

Many people — teachers, librarians, curricular consultants, members of the Holocaust Human Rights Center and Education Institute Boards, and secretarial staff — assisted with the planning, review, evaluation, and preparation of *The Spirit That Moves Us*. The author would like to thank Nancy Andrews, Esther Glusker, Shirley Helfrich, Rita Kissen, Peg Stewart, Robert Katz, Roberta Gordon, John Mizner, Sharon Jackiw, Tony Brinkley, Ragnhild Baade, Yvon Labbé, Rhea Côté Robbins, Herbert Martin, Gerry Morin, William Baker, Gerda Haas, George Lyons, Merle Nelson, Gary Nichols, Sharon Nichols, Nancy Schatz, William Small, Landon Summers, Steve Black, Walter Taranko, Maizie Argondizza, Mary Robinson, Paula Dunfee, Beth Lyons, Anne Pooler, Donna Taranko, Deborah Ullman, Jerry Morin, Winnie McPhedran, Selma Black, Ari Levy, Richard Riley, Joyce Spinelli, Pam Marschall, Brandon Bayne, Chris Nichols, and Angela Thibodeau.

The author especially thanks the teachers and librarians at the schools which piloted the Guide — Belgrade Elementary School, Canaan Christian School, Levey Hebrew Day School, Manchester Elementary School, and Reiche Elementary School — for their review and comments. Finally, we are grateful to the Maine State Library staff, without whose unstinting assistance the Guide could not have been completed.

CHAPTER 2

Celebrating Diversity

Introduction

> *"And I look forward to a world which will be safe, not only for democracy and diversity, but also for personal distinction."*
>
> **John F. Kennedy**

As our world grows smaller, and our need to get along with each other grows larger, understanding and appreciating human diversity become ever more important. In the United States, with our great "cultural mosaic," teachers have a unique opportunity to demonstrate the benefits of celebrating differences.

Few educators would argue with teaching the democratic ideals of tolerance and equality. We need only look to Nazi Germany to find a chilling example of the power of education to pervert democracy by teaching the physical, intellectual, and moral superiority of one group over all others.

In the acclaimed film "Europa, Europa," the lead character, a Jewish teenager, finds himself masquerading as a German in an elite school for Nazi youth. A professor visits the class to teach the "science" of racial purity. He selects the boy for an experiment, using calipers to measure his forehead, nose, chin, and ears, comparing the measurements to the standards for Aryan purity. When his experiment is complete, he tells the class that while the boy is not of the very highest level, presumably because he has dark hair and eyes, he is nevertheless, scientifically, one-hundred-percent Aryan. The inescapable conclusion: the boy is one of us, not one of them.

This scene is terrifying for the poor boy, who expects his charade (and attempt to survive) to be discovered at any moment. It could be amusing to watch the pompous professor make a fool of himself, except that the audience knows the Nazi and his impressionable students believed this "science."

Using difference to define minority groups as "other," somehow less human and worthy than the majority, did not begin with anti-Semitism or end with the Holocaust. All one has to do is open a newspaper to see examples of hatred in our schools and communities based on fear of diversity.

Two educational movements — teaching tolerance for diversity and teaching multiculturally — have been advanced by theorists and practitioners alike as methods for countering intolerance and hatred. In this and the next chapter, *The Spirit That Moves Us* introduces children's literature featuring concepts central to these movements.

This chapter, "Celebrating Diversity," focuses on diversity told through stories of contemporary children and families in the United States. Chapter Three, "Learning From Many Cultures," uses creation stories, folktales, legends, histories, and contemporary stories from various cultures to celebrate diversity. Because information in both Introductions is relevant to both chapters, teachers may want to read them as one unit on teaching diversity through multicultural children's literature.

Diversity within the Human Family

Understanding that people, regardless of perceived or real differences, are fundamentally alike is the first step to seeing diversity as a source of wealth. Through children's literature, children can discover that all people are biologically similar, grow up in families of some sort, have talents and aspirations for the future, and have cultures created by shared history, language, traditions, spirituality, and environment.

Analysis of commonalities sets the stage for recognizing individual, familial, and cultural differences. For example, all people have similar facial characteristics differentiating them from other species, but within this commonality lies great diversity. Everywhere, children grow up in families, but families may be nuclear, tribal, institutional, or of some other structure.

Although much of the diversity portrayed in children's literature is cultural, a wide variety of diversity is available for analysis. In the Guide's books, children can discover diversity in:

- physical appearance;
- gender;
- skills and talents;
- likes and dislikes;
- emotions and reactions to different situations;
- family structure;
- affectional and sexual preferences;
- language;
- customs, traditions, and other aspects of culture;
- life experiences.

When children conceptualize that diversity complements our common humanness, teachers can help children understand why all people should be treated fairly, equally, and with kindness. Because diversity is part of our humanity, celebrating diversity means we can learn from each other, delighting in what our individual, familial, and cultural differences have to say about being human.

Patricia Beilke and Frank Sciara suggest that teaching young children about diversity leads to the following results:

- Recognizing differences in others and considering these differences in a positive light;
- Including "left out" children in the "in" group;
- Recognizing and respecting the rights and privileges of others;
- Motivating children to think about themselves and others and their influence upon one another;
- Considering and respecting the feelings of others;
- Learning that nonacceptance of others harms both the name-caller and the one verbally attacked;
- Learning about children of different ethnic groups and socio-economic backgrounds.[1]

---

[1] Beilke, P. and F. Sciara, *Selecting Materials for and About Hispanic and East Asian Children and Young People*. Hamden, Cal.: Library Professional Publications, 1986.

When children see themselves mirrored in the books valued by their teachers, children develop self-esteem. When children see their teachers value people who are perceptibly different, children develop empathy for those they might otherwise fear or hate. By giving children the knowledge, critical thinking skills, and values to understand diversity, teachers lay the groundwork for children to create community and respond to prejudice.

The Power of Naming

Names define who we are. For minority groups which historically have been discriminated against, naming is especially important. Names can connote authority, status, and value, or they can be used to denigrate and dehumanize.

Naming is also an act of personal and group power. In the United States, many minority groups have been labeled by the majority with inaccurate or pejorative names. Insisting upon a valued, accurate name often has been the first step in a group's movement for human rights.

The act of self-definition is dynamic, changing as group conciousness changes. For example, prior to the civil rights movement, African Americans were named "colored" or "Negro," defined by the white majority according to race or an inaccurate reference to skin color. In the 1960's African Americans embraced the name "Black," renaming themselves with pride. In the 1990's, African Americans have insisted on another change, this time naming themselves according to their ancestry and status as Americans, rather than skin color.

Other groups — such as Franco-Americans, people with disabilities, gays and lesbians, and Latino people — are engaged in a similar process. Because this process is fluid, not all group members may be satisfied with the same name. The safest course to pursue is to ask, and use, the name a group or individual prefers. For example, some Native Americans prefer to be called Indians, others Native peoples, still others Native Americans. Using the preferred name shows respect for self-definition and autonomy.

When referring to a particular book, I have kept the names used by the author. For non-Native groups living in the United States, I have appended "American" to the group's ancestry or ethnicity to denote United States residence and/or citizenship. For example, Asians are people living in Asia; Asian Americans are people of Asian ancestry living in the United States.

Because cultures vary within regions of the world, I also have been as specific as possible when referring to a group. For example, the Abenaki, Lakota Sioux, and Navajo are all Native Americans with cultural and historical similarities, but also with many differences. People from eastern Asia have commonalities, but also significant cultural distinctions. Accordingly, we use Chinese American, Japanese American, Vietnamese American, etc., when referring to specific Asian American ethnic groups.

Finally, unless a word is pejorative, we have kept the terms used within the books themselves. Some books refer to Cambodia, others to Kampuchea. Some refer to the great creator of the Wabanaki as Glooskap, others as Koluscap. Some of the Holocaust books use the German names for concentration camps, others use the name given by the country in which the camp was located. Rather than attempt uniformity, we have retained the author's choices.

Race versus Ethnicity

Because "race" is such a loaded word, one that is widely misunderstood and misapplied, we recommend that teachers not explain diversity in racial terms. For example, Nazi Germany defined Jews as a separate racial group, but there is no Jewish race.

As John Langone explains in *Spreading Poison*, race is a social construct used to classify human beings into groups. Anthropologists recognize three human races: Caucasoid, or white; Negroid, or black; and Mongoloid, or yellow. All people can be assigned to a race or subgroup within a race based on their physical appearance, but really this serves no purpose. Anthropologists also have established that all races originated from common ancestors who were black. Human physical differences resulted over time from adaptations to different environments. At best, racial classification provides a gross method for subdividing the one human race. At worst, it fosters racism through the incorrect and unsubstantiated belief that different races have different inherited characteristics such as athletic ability, intelligence, or criminality.

A more useful way to categorize people is by their ethnicity or ancestry. In *Teaching Strategies for Ethnic Studies*, James Banks defines an *ethnic group* as people who share a sense of group identification, a common set of values, political and economic issues, and other cultural elements. Ethnicity does not necessarily denote a minority. People of English ancestry are the single largest reported ethnic group in Maine. They are the majority, but also an ethnic group.

Banks defines a *minority ethnic group* as one with unique physical and/or cultural characteristics that enable people who belong to the majority group to identify minorities easily and to discriminate if so inclined. For example, he says that Jews are properly characterized as an ethnic group with unique cultural and religious characteristics. In Israel, Jews are the majority group. In the United States, Jewish Americans are a minority ethnic group. Similarly, Native Americans have unique physical and cultural characteristics based on ancestry and history. In post-colonized America, Native Americans are a minority ethnic group. Emphasizing racial differences ultimately leads to a dead end. It separates people arbitrarily, telling us nothing about their language, culture, history, or values. Presenting cultural diversity free of stereotypes based on race is one way to teach children about the similarities and differences among groups of people.

Ethnic Diversity in Maine

The United States Census Bureau collects statistics based on race and ancestry. "Racially," Maine is one of the least diverse states. In 1990, out of a total population of 1,228,000 people, 97.8 percent reported their race as "white."

Nevertheless, Maine is in fact an ethnically diverse state. Using the Census Bureau's demographic data, Maine residents include Native Americans, African Americans, Latino Americans, and Asian Americans. Asian Americans report ancestry from the following countries: China, Phillipines, Japan, India, Korea, Vietnam, Cambodia, Laos, and Thailand.

Maine Racial Demographic Data
(1990 Census)

Group	Number of People	Percent of Population
White	1,201,531	97.8
Black (African American)	5,138	.4
American Indian (Native American)	5,998	.5
Hispanic (Latino American)	6,829	.6
Asian (Asian American)	6,450	.5
Other	1,982	.2
Total	1,227,928	100.0

The Census Bureau further breaks down the white group by ancestry. Because these data do not include ancestry for people from most parts of the world, it is confusing to compare demographics by race and ancestry. The ancestry data do, however, give an idea of Maine's ethnic diversity among white people.

In 1990, white Maine residents reported ancestry from thirty-three countries. Individual ancestry from more than one country was counted, for a total of more than a million and a half ancestries reported.

Maine Ancestry Demographic Data

Group	Number of People
North America	
Canadian	13,937
French Canadian (Franco-American)	112,574
United States or American	86,826
Europe (west)	
Dutch	15,416
English	312,044
French	223,694
German	108,984
Irish	217,545
Italian	51,616
Scotch-Irish	41,310
Scottish	72,320
Swedish	24,131
Welsh	10,124
Other western European (Austrian, Belgian, Danish, Finnish, Greek, Norwegian, Portuguese, Swiss)	35,167

Europe (east)	
Lithuanian	4,678
Polish	23,838
Russian	8,122
Other eastern European (Czech, Hungarian, Roumanian, Slovak, Ukrainian, Yugoslavian)	11,589
Arab	3,398
Other Ancestries	97,423

In summary, 2.2 percent of Maine's population is non-white, representing 26,397 diverse people. Among groups classified as white, Maine's Franco-American, French, English, Irish and German heritages certainly stand out, but overall Maine's white population represents ethnicity from most of Europe.

From 1980 to 1990, the number of United States residents born in other countries increased from fourteen million to almost twenty million people. As the United States continues its trend toward diverse ethnicity, it is ever more important for schools to teach students to appreciate that diversity.

Sources

Banks, James A. *Teaching Strategies for Ethnic Studies*. 5th ed. Boston: Allyn and Bacon, 1991.

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(GRADES K - 4)

Everybody Cooks Rice

by Norah Dooley

MINNEAPOLIS: CAROLRHODA BOOKS, 1991

Everybody
Cooks

Everybody Cooks Rice by Norah Dooley. Copyright © 1991 by Carolrhoda Books, Inc., Minneapolis, MN. Used by permission of the publisher. All rights reserved.

Story Summary

Carrie's younger brother Anthony is late for dinner. She knows if he is not outside playing, he is probably at a neighbor's house mooching food. At Mrs. D's, who is from Barbados, the family is sitting down to a dinner of black-eyed peas and rice. Carrie does not find Anthony, but she does have a taste of their dinner. She next tries the Diaz's, from Puerto Rico, who are making rice and pigeon peas colored yellow by turmeric. As Carrie searches among her neighbors, she also samples rice flavored with fish sauce from Vietnam, biryani from India, steamed rice with tofu and vegetables from China, and creole-style rice from Haiti. When she arrives home, she finds her brother already there, waiting for dinner. Carrie, though, is too full to eat the Italian *risi e bisi*, rice and peas, cooked by her mother.

Concepts Summary

While emphasizing people's basic similarity, Carrie's story shows children how much cultural and ethnic diversity can exist in one United States neighborhood. She and Anthony have welcomed the immigrant families into their community, learning from and enjoying the different peoples inhabiting their immediate world.

Objectives

The student should be able to:

- Identify the different peoples, places from which they emigrated, cultures, and family structures in the story;
- Analyze the similarities shared by the story's characters;
- Understand the concepts of ethnicity and immigration;
- Recognize that the United States is a pluralistic country composed of many Native and ethnic groups;
- Recognize how diversity enhances the protagonists' lives and analyze how diversity can enhance the student's life.

Materials

Books:	*Everybody Cooks Rice*, by Norah Dooley *Corn is Maize*, by Aliki
Art Supplies:	Paper, markers, crayons, colored pencils, pastels, prints, clay, papier-mâché, art pictures
Music:	Recordings of symphonic, jazz, rap, rock and roll, folk, salsa or other kinds of music
Equipment:	Measuring spoons and cups; world map; apples and oranges; different types of rice; lined sand box, dirt; costumes

Concept: *Meaning of Diversity*

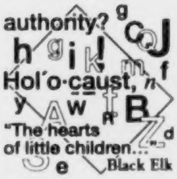
Discussion Questions

- Why did Anthony like to visit so many houses in his neighborhood?
- What is a "moocher?"
- How do Carrie and her neighbors look different? How do they look alike?
- How is Carrie's family different from and the same as her neighbor's?
- How do you think Carrie's daily life is different from and the same as her neighbors?
- Why do you think people from so many different countries eat rice?
- Did Carrie like all of the rice dishes? Which ones did she seem to like best?
- Do you eat rice in your home? How is it prepared? Do you like it?

Activities

Art Show children several different drawing and painting supplies. Have them make a picture of their family, using each type of supply. Have children discuss how each supply was the same, different, and whether it was fun to use different types of art supplies.

Divide children into groups, having each group analyze a different illustration. As a class, have each group present its findings, and then decide what is different and similar among the characters, their homes, and their meals.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"The hearts of little children..."
Black Elk

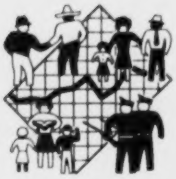
Language Arts Using the illustrations to see what is similar and different among the characters, have children write their own definitions of different, same, and similar. Children can test the validity of their definitions by applying them to different aspects of the story.

Have children choose one of the families, and tell or write a story about how their family is different from or similar to the one they chose.

Older children can analyze the story's plot, discussing how the author uses the plot to explore the differences and similarities among the neighborhood residents.

Geography Help children locate each of the countries in the story (Barbados, Puerto Rico, Vietnam, India, China, Haiti, Italy, United States) on a world map. Have children draw their own map of one of the countries. Older children can identify the continent of each country.

From the information given by the map, have older children analyze the country's differences and similarities; for example, some are islands, some are peninsulas, some border different oceans on the same continent, and some are relatively bigger or smaller. Lead a discussion on the information that can be discovered from maps.

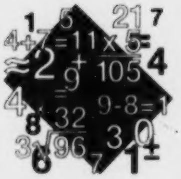


Social Studies For younger children, have them analyze what one cultural aspect, food, tells about cultural similarities and differences. For example, people from many cultures like rice, but also like to cook their rice with different flavorings and foods.

Extend the lesson for older children by having them identify all the cultural aspects shown in the story. Make a list of what they identify. Then lead a discussion on cultural aspects of the children's lives, such as holidays, heroes, history, language, and traditions. Return to the first list, having children analyze what is missing. Discuss different ways children can learn about cultures, and what they would need to know to make accurate judgments about cultural differences and similarities.

Show children different types of rice (white, brown, long and short grain, basmati, etc.). Have children examine each carefully, noting similarities and differences such as size, color, shape, and smell.

Discuss the origin of rice as a food staple, how and where it grows, the different types of rice, its nutritional value, and how it can be combined with other foods to make a nutritionally complete meal. Have children cook and eat some of the rice recipes from the book.



Math For younger children, use the common exercise of adding and subtracting dissimilar objects to explain the concepts of difference and similarity.

Use the recipes to teach weights and measures, e.g. the number of teaspoons in a tablespoon, the number of cups in a quart.

Use the recipes to teach fractions. For example, in the biryani recipe, children can add the total number of teaspoons and the total number of cups of food used in the recipe.

Science Children can build a small rice paddy, perhaps in a sandbox, and attempt to grow rice. Have children draw, describe, and explain each stage of the growth process.

Concept: *Value of Diversity*

Discussion Questions

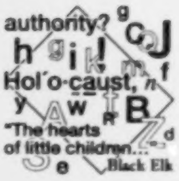
- Do you think Carrie liked visiting her neighbors? Why?
- What did she learn from each family?
- If each family had cooked rice exactly the same way, do you think Carrie would have liked tasting each dish? Why or why not?
- Would you like to live in a neighborhood with people from many different cultures?
- Would it be scary? Why or why not?
- Would it be fun? Why or why not?

Activities

Art Have children draw a picture of an object, using their imaginations and different art supplies to create whatever they want. Tack the pictures on the wall. Now, draw a picture on the blackboard, telling children to draw exactly the same picture. Tack these pictures up too. Lead a discussion on which picture was more interesting to draw, having children analyze the value of diversity in art.

Extend the lesson by showing children pictures of paintings using different cultural and artistic styles. Have them analyze how the styles are different, what pictures they personally like, and what it would be like if all artists could only paint in one style. Have children paint a picture in the style of their choice.

Music Using the same approach as in the art activity, have children listen to excerpts of culturally different types of music, analyze what they like, and speculate on what it would be like if all music were the same. Have children beat out typical rhythms from different types of music on percussion instruments.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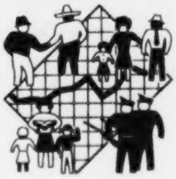
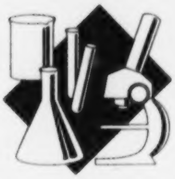
Language Arts Have children tell or write a story about visiting two families: a fictional family that is just like theirs and their best friend's family. Have them analyze which family they would like to visit and why.



Social Studies Have children interview family members about their ethnic background, customs, and skills. Have each child report to the class. Have children identify the differences just within their own classroom, analyzing how knowing about differences and similarities benefits them.



Science Use multicultural examples to demonstrate the scientific and technological contributions of different cultures. For example, discuss how canoes and snowshoes were as integral to Maine's Native American peoples as sailing ships and skis were to Europeans. Have children analyze how science and technology from different cultures benefit them today.

Concept: *Pluralistic Society*

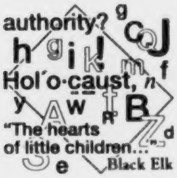
Discussion Questions

- Why do you think people from so many different countries move to the United States?
- What are some other countries from which people have immigrated to the United States?
- Why does Carrie's mother speak English, while Mrs. Hua is just learning the language?
- When the first groups of Europeans moved to the United States, did they find people already living here? Who were those people?
- Do Native Americans still live in the United States? In Maine? Where?
- Are there neighborhoods in your town where people from different countries live? Where are they from?

Activities

Art Have children create an art work in the medium of their choice showing an aspect of their family, ways they celebrate holidays, a clay sculpture of an important family artifact, or a collage. Ask them to discuss why these symbols are important to them.

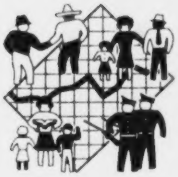
Drama Using the characters in the story, have children tell or write a play about all the families at a neighborhood event, such as a picnic. Have children brainstorm on what kinds of foods they might bring, what they might have in common to talk about, and how the characters just learning English might communicate. If desired, have children act out the play.



Language Arts Have children identify the cultural aspects of the story: language, country of origin, foods. Have children apply the concept of cultural diversity to the story's plot.

Extend the lesson for older children by identifying words from Native American and other non-English languages that are in common use. Lead a discussion on how words from different cultures become part of a common language.

Geography Using the world map, identify the languages typically spoken in each family's country of origin. By discussing why people in Haiti and Vietnam often speak French, why Puerto Ricans speak Spanish and English, and why many people in India speak English, introduce the concept of cross-cultural influences through colonization and other means.



Social Studies The story introduces cultural diversity by showing the country of origin, language, and foods from several different countries. Extend the lesson by having children identify additional countries they want to know about, offering similar information on immigrants from these countries. Older children can do this as a research project.

For older children, have them generate a list of questions they would like answered about some of Maine's ethnic groups. Enlist the school librarian in a research project to help each child answer one of the questions and report to the class. Invite an immigrant or a foreign visitor to class to lead the discussion.

Science Compare and contrast growing methods, cooking methods, and the nutritional value of rice with the native American grain maize. See *Corn is Maize* for information about corn's origin and uses. Have children experiment with different ways to cook rice and cornmeal.

Community Resources

Use this book as a springboard for an oral history project. With their parents' assistance, have children interview people on their street to discover their ethnic background. Children can ask their neighbors where their family originated, what stories they brought with them, and what recipes are passed generationally.

Other Recommended Children's Books

Transcultural studies:

Talking Walls, by Margy Burns Knight
People, by Peter Spier
How My Family Lives in America, by Susan Kuklin

Books featuring ethnic foods:

How My Parents Learned to Eat, by Ina R. Friedman
Angel Child, Dragon Child, by Michele Maria Surat
Tar Beach, by Faith Ringgold
Toby Belfer Never Had a Christmas Tree, by Gloria Teles Pushker
Mrs. Katz and Tush, by Patricia Polacco

Resources for Teachers

Banks, James A. *Teaching Strategies for Ethnic Studies*. 5th ed. Boston: Allyn and Bacon, 1991.

Gollnick, Donna M. and Philip C. Chinn. *Multicultural Education in a Pluralistic Society*. 2nd ed. Columbus, OH: Merrill Publishing, 1986.

Miller-Lachmann, Lyn, ed. *Our Family, Our Friends, Our World: An Annotated Guide to Significant Multicultural Books for Children and Teenagers*. New Providence, NJ: R.R. Bowker, 1992.

Resources for the Classroom

Beilke, Patricia F. and Frank J. Sciara. *Selecting Materials For and About Hispanic and East Asian Children and Young People*. Hamden, CN: Library Professional Publications, 1986.

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Heltshe, Mary Ann and Audrey Burie Kirchner. *Multicultural Explorations*. Englewood, CO: Teacher Idea Press, 1991.

Supplemental Children's Books

Aliki, *Corn is Maize: The Gift of the Indians*. New York: Crowell, 1976.

Brown, Ruth. *Alphabet Times Four*. New York: Dutton Children's Books, 1991.

Chermayeff, Ivan and Jane Clark. *First Words*. New York: Harry N. Abrams, 1990.

(GRADES K - 4)

Ben's Trumpet

by Rachel Isadora

NEW YORK: MULBERRY BOOKS, 1979

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Story Summary

Ben, growing up in the 1920's, loves to hear the Zig Zag Club musicians play, filling the air with the sounds and rhythms of jazz. The trumpet is his favorite instrument. Ben plays an imaginary trumpet for hours at a time, until his friends laugh at him. Ben has a chance to realize his dreams, though, when the Zig Zag Club trumpet player shows Ben how to play a real trumpet.

Concepts Summary

Ben's story demonstrates how his individual interests and talents make him different in some ways from his friends. The story also implies the cultural influences on Ben's choice of instrument and music. His dream seems out of reach until Ben's desire and talent are recognized by an adult who had a similar dream, and who starts Ben on his path to self-expression.

Objectives

The student should be able to:

- Recognize how Ben is different from and similar to other children, generalizing this to differences and similarities among all children;
- Identify and analyze the historical and cultural influences forming Ben's dream;
- Understand how the arts can express the self;
- Learn about African American culture.

Materials

Books:	*Ben's Trumpet*, by Rachel Isadora *Children of Promise: African-American Literature and Art for Young People*, by Charles Sullivan *The People Could Fly: American Black Folktales*, by Virginia Hamilton *The Knee-High Man and Other Tales*, by Julius Lester
Art Supplies:	Paper, markers, paints, clay
Music:	Recordings of jazz, gospel, blues, rap, and orchestral music
Equipment:	Materials for making percussion instruments, water glasses, spoons

Concept: *Individual Diversity*

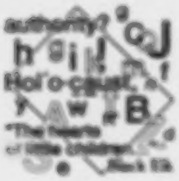
Discussion Questions

- Is Ben playing a real trumpet? How do you play an imaginary trumpet?
- Why do you think Ben plays an imaginary trumpet? What does this tell you about Ben?
- Why does Ben stop playing his trumpet when teased by the other boys?
- What makes Ben different from his friends? How is he the same? How is Ben different from you? How is he the same?
- Do you think there are many ways people can be different? What are some of the ways?
- Do you want to be the same as everyone you know? Why or why not?
- Do you think it is possible for everyone to be the same? Why or why not?
- What are some ways you are different and special? Do you like these parts of yourself? Why?
- Do you like music? Why? How does music make you feel inside?
- If you played an instrument, what would it be? Why? What would your choice tell about you?
- What is Ben's special dream for himself?
- What does the behavior of Ben's friends and family tell you about their belief in Ben's dream?
- Who helps Ben learn to play the trumpet?
- Why do you think the trumpet player does this? What does he see in Ben that is similar to himself?
- Do you think Ben will grow up to be a jazz musician? Why or why not?
- Do you have a special dream? What is it? What can you do to make it come true?

Activities

Art Describe different forms of art, such as music, painting, clothes design, dance, writing. Brainstorm how art is self-expression. Have children prepare an original art work in a medium of their choice expressing a dream for their future.

Music Identify and explain the different instruments in the book. Bring examples of different instruments to the class. Show how to use them and have children make sounds on each instrument.



Language Arts Have children identify examples of artistic imagination and creativity. Have them analyze what makes a work creative. See if children can develop their own definitions of imagination and creativity, applying them to situations in the story and their own lives.

Have students read a story and write their own story, discussing how the two activities require different kinds of imagination.

Have children guess the meaning of "cat's meow." Identify other examples of slang expressions from the 1920's and compare them with current slang. For older children, lead a discussion on how slang enters language.

Math Demonstrate the connections between math and music. For example, using a keyboard, have children count the number of notes in a scale or the number of beats in a measure.

For older children learning about fractions, have them analyze the similarities between fractions and rhythmic notations in music.

Science Have children experiment with ways objects can make sounds, and depending on the size and type of the object, how the sounds are different. To explore how accoustics affect sound, have children use the objects in rooms of varying sizes.

Have children make simple instruments — such as drums, cymbals, bells, a xylophone out of filled glasses of water. Explore how and why each makes sounds. The materials used can be contrasted with materials that will not work; for example, cymbals made of wood will not "clang" as they should.

Concept: *Cultural Influence*

Discussion Questions

- From the pictures in the story, do you think Ben lived in the past? Why?
- What do the cars and clothes in the story tell about the era in which Ben lived?
- What does Ben look like? What do his appearance and place where he lives tell you about Ben's ethnic group?
- What is jazz? What is a jazz club?

- Have you ever been to a party or holiday celebration where music was played? What kind of music did you hear?
- Why do you think music is important when people gather to celebrate or have fun?
- What kinds of music do you like? Why?
- How do you think people get ideas for making different instruments? What kind of instrument could you make?
- Besides music, what are some other things you enjoy? How did you learn about these activities?

Activities

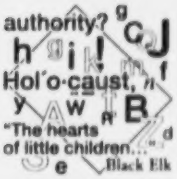
Art Identify how the clothing and cars in the book are different from those we see today. Children can draw different styles from the past, or can imagine and draw what they think clothes and cars will look like in the future.

Show some of the artwork in *Children of Promise: African-American Literature and Art for Young People*. Lead a discussion on what the art tells about African American culture and history. Have children create an art work showing African American people.

Music Explore the difference between jazz and orchestral music by listening to examples of each. If possible, use examples of the same piece of music recorded in the different styles.

Listen to examples of different music originating in African American culture, such as gospel, jazz, blues, and rap. Teach children a gospel song. Have children discuss how each musical style makes them feel.

For older children, discuss connections between African American history and music. Have children analyze how music from an ethnic minority culture can become part of mainstream culture.



Language Arts Read several African American folktales. Children can tell or write an original story based on a traditional folktale character.

Help older children analyze the allegories in African American folktales. Have children speculate whether Ben might have heard these stories, and what they would have told him about his history, culture, and values.

Choose a culture represented in Maine. Read a story from the culture, having children analyze what information and values are transmitted by the story.

History Prepare a lesson on basic African American history. Help children analyze how this history might have influenced where Ben lived and his dream to be a musician.

Community Resources

Ask a musician, ideally a trumpet player, to visit the class and demonstrate different styles of music.

Ask an African American to visit the class to talk about contemporary African American culture.

Other Recommended Children's Books

Individual diversity:

Black is Brown is Tan, by Arnold Adoff
A Country Far Away, by Nigel Gray
Where's Chimpy? by Berniece Rabe
Why Am I Different? by Norma Simon
Owliver, by Robert Kraus
African Tar Beach, by Faith Ringgold

American culture:

Amazing Grace: The Story Behind the Song, by Jim Haskins
Follow the Drinking Gourd, by Jeanette Winter

Resources For Teachers

Austin, Mary C. and Esther C. Jenkins. *Promoting World Understanding Through Literature, K-8*. Littleton, Co: Libraries Unlimited, 1983.

Banks, James A. *Teaching Strategies for Ethnic Studies*. 5th ed. Boston: Allyn and Bacon, 1991.

Perry, Theresa and James W. Fraser, eds. *Freedom's Plow*. New York: Routledge, 1993.

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Anderson, William M. *Teaching Music with a Multicultural Approach*. Reston, VA: Music Educators National Conference, 1991.

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Amoaku, W. K. *African Songs and Rhythms for Children*. New York: Schott Music, 1971.

(GRADES K - 4)

How My Parents Learned To Eat

by Ina R. Friedman

BOSTON: HOUGHTON MIFFLIN, 1984

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A
READING
RAINBOW
SELECTION

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Story Summary

A young girl explains how her family eats dinner. Her father and mother, John and Aiko, met when John was a sailor stationed in Yokohama where Aiko was a school girl. Every day, they went for walks in the park. They wanted to date, but were afraid to eat together because John did not know how to use chopsticks and Aiko did not know how to use a knife and fork. As they grew to like each other more and more, they secretly found ways to learn each other's customs. John was taught to use chopsticks by a kind waiter in a Japanese family-style restaurant. Aiko was taught to eat with a knife and fork by an uncle who knew Western customs. In their home now, some days they eat with chopsticks and some days with knives and forks.

Concepts Summary

While explaining how John and Aiko learned each other's customs, the book explores the differences between two cultures. Children can learn why it is important that people know and respect each other's cultures, and how different customs and cultures can be combined in a family.

Objectives

The student should be able to:

- Identify diverse family structures;
- Identify differences and similarities among customs in Japan and the United States;
- Learn about Japanese culture;
- Understand how appreciation of and respect for different cultures and customs benefit everyone.

Materials

Books:	*How My Parents Learned To Eat*, by Ina R. Friedman *Why Am I Different?* by Linda Pellegrini *Long is a Dragon*, by Peggy Goldstein
Art Supplies:	Paper, markers, water colors, paper for origami, black ink
Foods:	Soybeans, tofu
Equipment:	Map of Asia, abacus

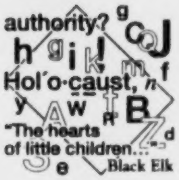
Concept: *Family Diversity*

Discussion Questions

- From clues in the story, how do you know John and Aiko married and started a family?
- Do all families have a mother, father, daughter, and uncle?
- What are some other members who might be part of a family?
- Who makes up your family? What family members do you live with? Who else is part of your family?
- How is the family in the story like your family? How is it different?
- Do you know any families with parents from different countries? Do they have different skin colors? Speak different languages? Have different religions?
- What do you think about seemingly different adults who marry and have a family? What might be positive? What might be difficult?
- What are some ways children may come to live in a family?
- Were you adopted, or was anyone you know adopted?
- Do you think all families should be alike? Why or why not?

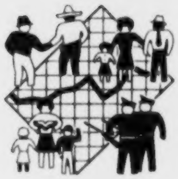
Activities

Art Have children draw a picture of their family.



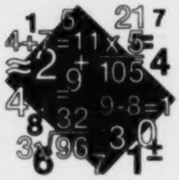
Language Arts Read *Why Am I Different?* Define adoption. Have children compare the differences and similarities between the family in this story, the family in *How My Parents Learned to Eat*, and their own families.

Have children imagine that a long lost relative has appeared at a family gathering. Have children tell or write a story about this family member's past and how he or she affects the family.



Social Studies Have children prepare a family tree and show their family drawing and family tree to the class, explaining the family structure and one thing they like about their family. Tack the drawings and trees on the wall, having children analyze the ways their and their classmates' families are similar and different, and what different family structures have to offer.

As an alternative, adopted and foster children can develop a family tree based on their current living situation, noting the traits they have in common with non-biological family members and drawing conclusions about how similarities and differences exist in non-biologically related families.



Math For older children, have them extend their family trees into the future, adding children, relatives by marriage, and so on. Have children write a story problem requiring multiplication skills to illustrate the concept of geometrical expansion.

Concept: *Cultural Diversity*

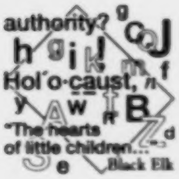
Discussion Questions

- What do you think John and Aiko liked about each other?
- What customs did John and Aiko have in common? What customs were different?
- What values did John and Aiko have in common? What values were different?
- Why were John and Aiko scared to try different ways to eat?
- Why do you think people in some countries use chopsticks and people in other countries use knives and forks?
- Why did Aiko's uncle teach her to use a knife and fork?
- Why did the waiter help John learn to use chopsticks?
- What are some advantages of knowing how to eat with both chopsticks and knives and forks?
- What other customs are different in America and Japan?
- If you were to visit Japan, how would you learn Japanese customs?
- If a new friend had recently arrived in the United States, what customs do you think he or she might want to learn? How could you help teach them?
- Can you think of any customs it would be useful to know about in Maine? How about eating a lobster? Walking with snowshoes? Building a fire in a woodstove?
- When you read the story, did you enjoy learning about Japan? Why?
- Have you ever traveled to a new city? State? Country? How were these places different from and the same as your hometown?
- What would it be like if every place you went and everyone you met were the same? Would you like this? Why or why not?

Activities

Art Look at examples of Japanese-style paintings and Western-style paintings. Discuss how they are different in style and use of color. Have children draw or paint a picture in a Japanese style.

Introduce a Japanese art, such as *origami* or *ikebana* (flower arranging). Have children make original works of art using this new technique.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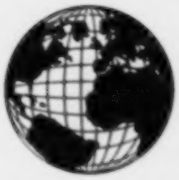
Language Arts Have children list the Japanese words used in the book (e.g. *sukiyaki*, *tofu*, *kimono*). Explain what each word means.

The signs in the story are in Japanese. Have children compare Japanese and English writing.

Using *Long is a Dragon*, teach children to draw Chinese characters. (There are three ways to write Japanese, one of which is based on Chinese.) Have children learn to write a word or sentence in Chinese. Discuss the differences and similarities between writing based on stylized pictures that form a concept and letters that combine to form a word.

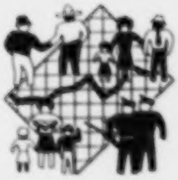
For older children, extend the lesson by showing different forms of written letters, such as in Greek, Arabic, or Hebrew alphabets. Have them learn to write some of the letters, comparing them to English ones.



Geography Using a map of Asia, have children locate Japan and Yokohama. Ask children to speculate why a sailor might be more likely to visit Yokohama than a city in the interior.

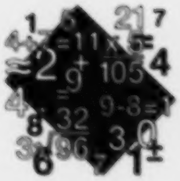
Have children identify prominent geographical features of Japan. Have children compare features of Japanese and Maine geography.

Identify other eastern Asian countries.



Social Studies Using the map of Asia, introduce similarities and differences among two or more more eastern Asian countries, such as Japan, Vietnam, Kampuchea, Korea, and China.

For older children, extend the lesson by having them analyze how history and geographical proximity can result in important similarities but also major differences in cultures that may appear alike on the surface. Children could also use this lesson to analyze regional differences within the United States.



Math Teach children to count, add, and subtract on an abacus. If older children become adept, hold a competition to see if an abacus and calculator are equally fast computational tools. Have children explore which kinds of computations can most easily be done with an abacus and which with a calculator.

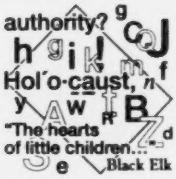
Science Bring soybeans and *tofu* to class. Discuss the origin of tofu and how it is made. List other foods made from soybeans, and discuss how one food source can become so many different types of foods. Have children make a food, such as soy milk, from the soybeans.

Concept: *Respect for Diversity*

Discussion Questions

- In the story, why does the family use chopsticks some days and knives and forks on others?
- Why do you think they decided to do this? What might have happened if Aiko insisted the family always use chopsticks, or if John said they must all use forks and knives?
- What other customs might John and Aiko combine in their family? Do you think accommodating different customs is a good idea? Why or why not?
- What kinds of dinner customs does your family follow?
- If people from another culture visited your family, how would you feel if they made fun of your family's customs? Why would you feel this way?
- How do you think people from another culture would feel if you made fun of or refused to learn their customs? What could you do so this would not happen?
- What are some things you might learn from Japanese culture other than how to eat with chopsticks? Why might it be a good idea to understand Japanese culture?
- What are some things you have already learned from other cultures? How about playing hockey or paddling a canoe? What other things might you learn?

Activities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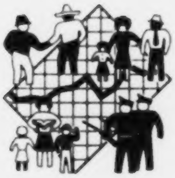
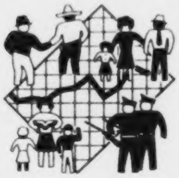
Black Elk

Language Arts Discuss what is meant by "foreign ways." Have children identify the different "foreign" customs in the book and explain what makes them foreign to John and to Aiko.

Have children analyze how a "foreign" custom can become a natural part of life. Have children develop a definition of "foreign" and brainstorm words other than "foreign" to describe different customs.



Social Studies Have children collect examples of their family traditions. Ask them to describe where their traditions came from and why their family follows them. Children with parents from different cultures or traditions can explore how their families accommodated their different traditions; for example, eating vegetarian and non-vegetarian meals, celebrating both Hanukkah and Christmas.



For older children, divide the class into several groups. Have each group study one or two customs of Maine cultures, such as Franco-American, Native American, English, or Vietnamese. Have each group report what they learned to the class, explaining the customs and how they could participate respectfully in them.

For older children, have them imagine they are going to open a business in Northern Japan to build their favorite snow sleds. Have children brainstorm on what they would need to know and how they would need to behave to have a successful business. For example, have children learn several courtesy phrases in Japanese or practice eating with chopsticks. Ask children to consider what might happen if they did not take the time to learn this and act respectfully.

Community Resources

Ask a person of Asian descent to describe a typical meal in his or her culture, how he or she eats in America, and what he or she likes about American food and Asian food. If the person is an immigrant, ask how he or she learned American customs.

Extend this by asking the guest to describe and/or demonstrate customs other than those concerning food.

Other Recommended Children's Books

Family diversity:	*Families Are Different*, by Nina Pellegrini
	Black Is Brown Is Tan, by Arnold Adoff
	I Have a Sister-My Sister Is Deaf, by Jeanne Whitehouse Peterson
	Heather Has Two Mommies, by Leslea Newman
	A Family for Jamie, by Suzanne Bloom
	Mommy Never Went to Hebrew School, by Mindy Avra Portnoy
	At Daddy's on Saturdays, by Linda Walvoord Girard
	POWWOW, by George Ancona
Japanese culture:	*Tree of Cranes*, by Allen Say
Other Asian cultures:	*Lee Ann*, by Tricia Brown
	A Letter to the King, by Leong Va
	The Three Little Fawns, by Veasna Kem and Vech Pra
	Judge Rabbit and the Tree Spirits, by Linda Mao Wall and Cathy Spagnoli
	Angel Child, Dragon Child, by Michele Maria Surat
Transcultural studies:	*The Way to Start a Day*, by Byrd Baylor
	Talking Walls, by Margie Burns Knight
	How My Family Lives in America, by Susan Kuklin
	People, by Peter Spier

Resources for Teachers

Perry, Theresa and James W. Fraser, eds. *Freedom's Plow*. New York: Routledge, 1993.

Knoll, Tricia. *Becoming Americans*. Portland, OR: Coast to Coast Books, 1982.

Resources for the Classroom

Anderson, William M. *Teaching Music with a Multicultural Approach*. Reston, VA: Music Educators National Conference, 1991.

Beilke, Patricia F. and Frank J. Sciara. *Selecting Materials For and About Hispanic and East Asian Children and Young People*. Hamden, CN: Library Professional Publications, 1986.

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Heinz, Elgin. *Stepping Stones: Teaching About Japan in Elementary Grades*. Mill Valley, CA: The U.S.-Japan Education Group, 1991.

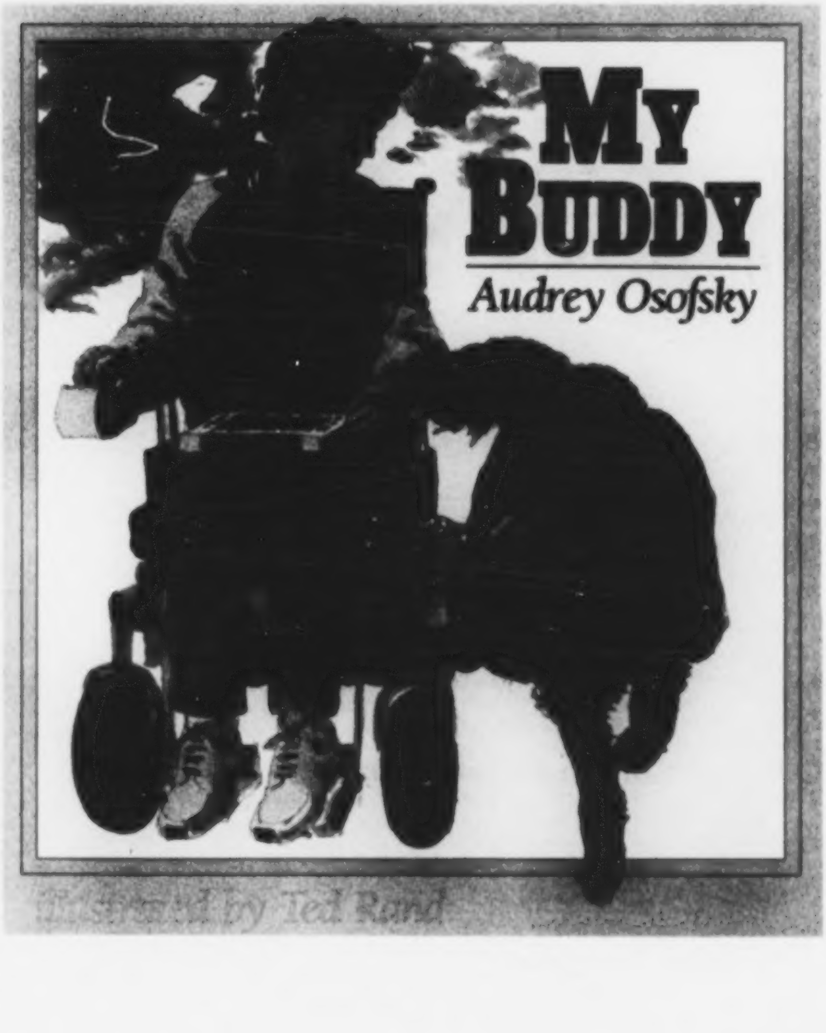
Li, Marjorie H. and Peter Li, eds. *Understanding Asian Americans: A Curriculum Resource Guide*. New York: Neal-Schuman, 1990.

(GRADES K - 4)

My Buddy

by Audrey Osofsky

NEW YORK: HENRY HOLT, 1992


MY BUDDY
Audrey Osofsky
Illustrated by Ted Rand

My Buddy by Audrey Osofsky. Illustrated by Ted Rand. Illustrations © 1992 by Ted Rand. Reprinted by permission of Henry Holt and Company, Inc.

Story Summary

The narrator is a boy who has muscular dystrophy and who uses a wheelchair for transportation. His parents and friends help him, but he wants to do more for himself. Through a service dog program he learns to work with Buddy, a golden retriever. Buddy turns lights on and off, picks up the telephone, opens the door, and helps his master run errands in town. Buddy also goes to school, where he becomes an accepted member of the class.

Concepts Summary

The story challenges children to explore how people with disabilities are essentially the same as people without disabilities. It demonstrates how accommodation can minimize the effects of a disability. The story also shows how children struggle to establish identity and independence, thus becoming unique individuals.

Objectives

The student should be able to:

- Identify the boy's disability and learn about different physical and mental abilities;
- Analyze how people with disabilities are the same as everyone else;
- Learn how environmental and technological adaptation minimize disability;
- Understand and empathize with the boy's quest for independence.

Materials

Books:	*My Buddy*, by Audrey Osofsky *We Can Do It!* by Laura Dwight
Art Supplies:	Paper and markers
Equipment:	Ramp and heavy ball or other object

Concept: *Different Abilities*

Discussion Questions

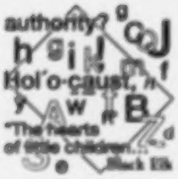
- Have you ever used a wheelchair? Do you know anyone who does?
- What are some of the things the boy can't do? What are some of the things he can do? With Buddy's help?
- Do you like the boy in the story? Why or why not? If he were a classmate, would you want to be his friend? What do you think you could learn from him?
- What is most important for us to know about the boy? Is it that he has a disability? Is it that he likes and wants to do the same things as his friends?

- How would you describe the boy to a friend who had not met him? How do you think he would describe himself?
- Do you know any children or adults who have a disability? How would you describe them to a friend?
- Do you have friends who can run faster or jump farther than you can? Does this mean you have a disability? Why or why not?

Activities

Art Have children draw a picture of how they see themselves physically.

Pair children, having each draw a picture showing a physical ability or other talent of their classmate. Show the drawings to the class, having them analyze what the drawings say about the different abilities of their classmates.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"The hearts of little children..."
Black Elk

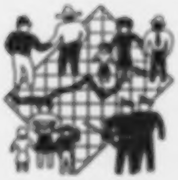
Language Arts Have children make a list of three things they do well and three things they would like to be able to do. Have them analyze which is an ability or disability. Use this exercise to lead a discussion on the relativity of the terms ability and disability.

People with disabilities are sensitive to the language used to describe them. Introduce the concept of "people first." Have children analyze why it is important to refer to people with disabilities as people first, people who happen to have a disability. Have children think of examples showing how labelling people by their physical condition is nonsensical, such as calling someone a "cold" or a "limp" when what they have is a cold or a limp.

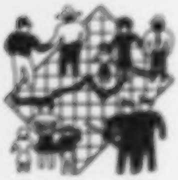
If it would not harm children in the class, have children make a list of stereotyping words, such as "retard" and "crippled," and discuss why these words hurt. Discuss respectful terms and methods for describing people with different disabilities.

Have children imagine they have lost the ability to do something they take for granted, and tell or write a story about a day in their life. Children could describe some of the problems they might confront, or how they would want to be treated in school and in the community.

Read *We Can Do It!* Have children explore how the children in this story are the same as everyone else.



Social Studies Ask children to describe how their self-identity might be changed if they had muscular dystrophy. Discuss whether they might feel different because of who they were, or because of how they were treated by others. Make a list of the ways they would like to be treated. (Other disabilities could be substituted or used to supplement the discussion.)



Have children analyze ways other than physical abilities that people can be different, such as the country they live in, their religion, or their language. Have them discuss whether these differences make people good or bad, or whether they matter at all in terms of individual worth. Have children apply this analysis to people with various disabilities.

Concepts: *Accommodation and Independence*

Discussion Questions

- Why does the boy want to do more things on his own?
- What is important for you to be able to do on your own? Why?
- What do you do when you want to do something on your own, but don't know how?
- What does it mean when the boy said he had to learn to be a leader?
- What would you think about having a Service Dog accompany one of your classmates to school?
- Can you think of any barriers in your school or town that might make it difficult to use a wheelchair? What could be changed to make it easier to use a wheelchair?
- Can you think of other situations where a person might need assistance to be independent?
- What about a child who is lost on her first day in a new school? What might she need?
- What about a child who has moved to your school from another country and doesn't speak English? What might he need?
- What about a child with a broken leg? Who can't hear? Who can't see? Who has experienced the death of a loved family member or friend? What might they need?
- How would you want to be treated if you needed special assistance?

Activities

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"The hearts
of little children"
Black Elk

Language Arts Have children describe how the boy is both dependent and independent. Help children develop definitions of these terms and apply them to their own lives.

Older children can contrast independence in the story's context with other meanings of independence, such as how the United States is an independent country.

Have children list the ways the boy became more independent, even though he was not "cured," after he learned to work with Buddy.

Science Explain muscular dystrophy and some of the ways disabilities are caused.

List common disabilities, such as blindness, deafness, mental retardation, cerebral palsy, learning disabilities, and muscular dystrophy, explaining the limitations caused by each. Have children brainstorm methods for accommodating these disabilities so as to increase independence. Introduce technology of which children might be unaware, such as braille or computer voice synthesizers. Have children experiment with these technologies, learning their basic use.

Conduct an experiment on building a wheelchair ramp for a building that has steps. Have children experiment by rolling heavy objects up a ramp, steepening the incline until it is difficult to keep the object from rolling backwards. Have children speculate what would happen to a person using a wheelchair if a ramp were too steep.

Have children survey their classroom and school for accessibility. For example, are there stairs to the school, the lunch room, the library? If there is an elevator, are the buttons labeled in Braille? Are there obstacles in the hallways that might trip someone with a visual impairment? If the school is completely accessible, have children survey the accommodations, such as curb cuts and ramps.

When the survey is complete, have children brainstorm about ways to remove or accommodate barriers. Children can present their ideas to their principal.

Community Resources

Ask adults with a disability to visit the classroom and discuss some of the barriers they faced and how they achieved independence.

Ask someone from an Independent Living Center to help plan the building survey and brainstorm about accommodations. Have them demonstrate different technological accommodations.

Other Recommended Children's Books

Disability:

Where's Chimpy? by Berniece Rabe

I Have A Sister-My Sister Is Deaf, by Jeanne Whitehouse Peterson

We Can Do It! by Laura Dwight

Mandy, by Barbara Booth

Differences and similarities:

Why Am I Different? by Norma Simon

The Day of Ahmed's Secret, by Florence Parry Heide and Judith Heide Gilliland

The Woman Who Outshone the Sun, by Alejandro Cruz Martinez

When Clay Sings, by Byrd Baylor

Independence: *The Paper Bag Princess*, by Robert Munsch
Et si l'autobus nous oublie, by Ginette Lamont Clarke and Florence Stevens
Miss Rumphius, by Barbara Cooney

Resources for Teachers

Batshan, Mark L. *Your Child Has a Disability: A Complete Sourcebook of Daily and Medical Care*. Boston: Little, Brown, 1991.

Biklen, Douglas, Diane Ferguson and Alison Ford, eds. *Schooling and Disability*. Chicago: The National Society for the Study of Education, 1989.

Resources for the Classroom

ACTION Office of Equal Opportunity. *Handicap Accessibility: A Self-Evaluation Guidebook for ACTION and its Grantees*. Washington, D.C.: U.S. Government Printing Office, 1992.

Matiella, Ana Consuelo. *Positively Different: Creating a Bias-Free Environment for Young Children*. Santa Cruz, CA: ETR Associates, 1991.

Sygall, Susan and Cindy Lewis. *Global Perspectives on Disability: A Curriculum*. Eugene, OR: Mobility International USA, 1992.

Additional Recommended Children's Books on Diversity

Family Diversity

Adoff, Arnold. *Black Is Brown Is Tan*. New York: HarperTrophy, 1973. (Grades K - 2)

This book, in poem form, tells of Momma, the color of chocolate milk, and of Daddy, white, whose face turns tomato red when he puffs and yells the children into bed. In this family, children and grandparents, aunts and uncles, are all the colors of the human race.

Bloom, Suzanne. A *Family for Jamie*. New York: Clarkson N. Potter, 1991. (Grades K - 2)

Molly and Dan live in the country, where they enjoy making all kinds of things. But they cannot make a baby, so they decide to adopt. The book describes the adoption process: visiting an adoption counselor, dreaming about what they will do with their child, preparing for the baby, accepting the help and gifts of family and friends, and welcoming Jamie into their home.

Girard, Linda Walvoord. *At Daddy's on Saturdays*. Morton Grove, IL: Albert Whitman, 1987. (Grades 1 - 4)

Katie's dad moves out of the house when he and her mom are divorced. Katie is angry, sad, and afraid her dad will never come back. Katie's dad explains he is not getting divorced from her. He will always be her daddy. Katie's mom explains Katie did not make her dad go away; divorce is never a child's fault. Katie helps her dad learn to cook, and continues to share daily life with her mom. Katie learns that although divorce is sad, there are still things she can count on.

Newman, Leslea. *Heather Has Two Mommies*. Boston: Alyson Publications, 1989. (Grades K - 4)

Heather's favorite number is two. She has two arms, two legs, two pets, and two mothers, Jane and Kate. When Jane and Kate discovered they were in love, they wanted a child. They,decided Jane would be the birth mother, and so Heather was born. Heather goes to Mama Kate, who is a doctor, when she scrapes her knee. She learns to build a table with Mama Jane, who is a carpenter. At her play group, Heather cries when she realizes she does not have a father. The teacher explains that not everyone has a dad. Some children have parents and stepparents, others are raised by single parents, still others by two fathers. It does not matter how many mothers or fathers children have; what matters is that each family is special.

Pellegrini, Nina. *Families Are Different*. New York: Holiday House, 1991. (Grades K - 4)

Nico is six. Because Nico and her sister were born in Korea, they look alike, but not like their parents. Nico feels sad and angry about this, until her mother tells her that there are different kinds of families. Nico looks around, seeing children living with one parent, two parents, or grandparents. There are families with stepsisters, or with parents who do not look like their biological children. Nico realizes she is like everyone else because she is different.

Portnoy, Mindy Avra. *Mommy Never Went to Hebrew School*. Rockville, MD: KAR-BEN Copies, 1989. (Grades K - 4)

David is Jewish. After he found a picture showing his mother celebrating Christmas, she explained her conversion to Judaism. She decided to convert before she married David's father. When she discussed her decision with her family, they agreed that although they would pray in different ways and celebrate different holidays, they would still love and respect each other. At her conversion, she met with three Rabbis, who asked her questions about Judaism. At first, David wondered if he were the only boy whose mother was not always Jewish, but he soon discovered that some of his friends' parents had also converted.

Ethnic and Physical Diversity

Baylor, Byrd. *Hawk, I'm Your Brother*. New York: Aladdin Books, 1976. (Grades K - 4)

Rudy Soto, a Native American boy, dreams of flying like a hawk. He tries to find someone to teach him to fly, but people only smile when he asks for help. Rudy steals a young hawk, whom he hopes can teach him. Instead, the hawk screams and fights to escape the string tied to his leg. Rudy waits, wanting the hawk to be content with his life. When he sees this will never happen, Rudy realizes if he truly loves the hawk, he must release him to join his brothers in the sky. Free now, the hawk flies, but he returns every day to call to Rudy. Rudy's people recognize he has become the hawk's brother, able to fly in his mind.

Baylor, Byrd. *When Clay Sings*. New York: Charles Scribner's Sons, 1972.

Through examples of Native American pottery from the American Southwest, Baylor explains how Native American children today make a game of searching for bits of clay that were the utensils of their ancient ancestors. Parents remind children that every piece of clay is a piece of someone's life, so it must be respected. For example, women must have sung special songs as they made the clay into bowls, mugs, and cooking pots. Sometimes children find pieces they can fit together and thus see the design. They recognize the symbols, still familiar to their culture.

Bonners, Susan. *The Wooden Doll.* New York: Lothrop, Lee & Shephard, 1991. (Grades K - 4)

Stephanie visits her grandparents by herself for the first time. She longs to play with her Grandpa's wooden doll, but is told she is too young. When everyone else is asleep, however, she discovers two secrets. Her grandpa's special name for her, Stefania, is written on the bottom, and a whole family of dolls is nestled inside. That evening, Grandpa tells her the doll's story. It was his mother's doll, given to her by her father when Grandpa was born. Grandpa's mother gave him the doll when he left Poland to travel to America. Stephanie is named after her great grandmother, which is why her name is on the doll. Grandpa gives Stephanie the doll, but she decides to leave it at his house so he will not be lonely.

Brown, Tricia. *Lee Ann.* New York: G. P. Putnam's Sons, 1991. (Grades 2 - 4)

Lee Ann Trang is a Vietnamese American girl. Her family left Vietnam on a boat and entered a refugee camp in Malaysia, where Lee Ann was born. A year later, the family immigrated to the United States. The book shows Lee Ann attending third grade, winning an award, playing with friends, helping her family with the family business, and celebrating Tet, the Vietnamese New Year. Lee Ann is proud to be both Vietnamese and American.

Bunting, Eve. *How Many Days to America?* New York: Clarion Books, 1988. (Grades K - 4)

Subtitled "A Thanksgiving Story" and set in the Caribbean, Bunting's book puts a different slant on traditional Thanksgiving tales. A family decides they must leave after soldiers invade their village. Taking only money and a change of clothes, they flee to a small fishing boat crowded with other refugees. The trip is terrifying. The motor quickly breaks, their food and water run out, and many are sick. Thieves in a motor boat steal their few possessions. They find land, but soldiers will not allow them to come ashore. They sight land again. This time, the people on the dock call, "Welcome, welcome to America." For the refugees, it is not only "coming-to-America" day, it is their first Thanksgiving.

Gray, Nigel. *A Country Far Away.* New York: Orchard Books, 1988. (Grades K - 4)

Everyday experiences — doing chores, going to school, riding bikes and playing soccer, celebrating the birth of a baby, are shown through the eyes of two young boys who live in two different countries and cultures. The illustrations demonstrate how the boys experience the same events. At the end, they dream of visiting a country far away and of making new friends.

Kuklin, Susan. *How My Family Lives in America.* New York: Bradbury Press, 1992. (Grades K - 4)

Sanu, Eric, and April are American children who have at least one parent born in another country (Senegal, Puerto Rico, China). The text and accompanying photographs show the children with their families. The true stories emphasize the everyday ways heritage is transmitted through songs, games, language, stories, and special occasions.

Russo, Marisabina. *A Visit to Oma.* New York: Greenwillow Books, 1991. (Grades K - 4)

Celeste spends Sunday afternoons with her great grandmother, Oma, an immigrant who never learned to speak English. While Oma talks, Celeste imagines the story she thinks Oma is telling. This week, the story is about Oma's arranged marriage to a man she does not love, her courage in leaving, and her happiness when she finds Leo, her true love. The gentleness and creativity in their relationship allows them to overcome the language barrier.

Simon, Norma. *Why Am I Different?* Niles, IL: Albert Whitman, 1976. (Grades K - 2)

Simon portrays everyday situations in which children see themselves as "different." She explores differences related to physical appearance; abilities and preferences; home and neighborhood experiences; family life; ethnic, religious, and cultural backgrounds; parent occupations; and special circumstances, such as adoption. The book celebrates the virtues of self-respect, respect for others, diversity, and individual contributions.

Children with Disabilities

Booth, Barbara D. *Mandy*. New York: Lothrop, Lee & Shepard, 1991. (Grades 1 - 4)

Mandy's disability is never named; rather, as she and her grandmother bake cookies, dance, and walk in the woods, how Mandy lives with her deafness is revealed. During their walk, Mandy's grandmother loses a precious pin given to her by her husband. Mandy confronts her fear of the dark to find the pin and return it to her surprised and delighted grandmother.

Dwight, Laura. *We Can Do It!* New York: Checkerboard Press, 1992. (Grades K - 4)

This book shows five young children with disabilities at home and at school, playing and taking care of themselves. Gina has spina bifida. She likes to ride her bike and play at the beach. David has Down's syndrome. He likes to play with his computer. Jewel has cerebral palsy. She likes to make music at school. Emiliano also has cerebral palsy. He likes to run in and out of the sprinkler. Sarah is blind. She can read books with her mother and sister.

Peterson, Jeanne Whitehouse. *I Have A Sister-My Sister Is Deaf*. New York: HarperTrophy, 1977. (Grades K - 4)

The narrator has a younger sister who is deaf. She explains that her sister can say some words and can express herself eloquently with her face and shoulders. Her sister cannot do some things. She cannot sing, hear a shouted warning, or listen to the sounds of a wind chime. But other things she does very well indeed: play the piano, watch for quick movements in the grass, and climb to the top of the monkey bars.

Rabe, Berniece. *Where's Chimpy?* Niles, IL: Albert Whitman, 1988. (Grades K - 2)

Misty has Down's syndrome, but that does not slow her down. It is bedtime, but Misty cannot go to sleep without Chimpy, her toy monkey. Misty and her father look everywhere Misty has played during the day. They find many other toys, but no Chimpy. Finally, Misty remembers she took a bath before bedtime. She finds Chimpy in the bathroom, covered by a towel. When Misty and her father settle down to read, her father's glasses are missing. Misty remembers where he put them, and they read their bedtime story.

Gender and Jobs

Kraus, Robert. *Owliver*. New York: Prentice-Hall Books for Young Readers, 1974. (Grades K - 2)

Owliver likes to act. His father wants him to be a lawyer or a doctor. His mother encourages his talent, giving him acting lessons. Owliver pleases them both by acting out a play about a doctor and a lawyer. But when he grows up, he surprises everyone. Owliver becomes a firefighter.

Munsch, Robert. *The Paper Bag Princess*. Toronto: Annick Press, 1980. (Grades K - 4)

In a reversal of the usual prince and princess story, Prince Ronald is kidnapped by a fire-breathing dragon, who also destroys the castle and all of Princess Elizabeth's clothes. Undeterred, Princess Elizabeth puts on a paper bag and goes off to find her prince. After using her wits to put the dragon to sleep, she rescues Ronald. Ronald, however, does not want Elizabeth until she again looks like a princess. Elizabeth tells Ronald he may look nice but he is a bum, and she throws him out.

Schwartz, Amy. *Bea and Mr. Jones*. New York: Puffin Books, 1982. (Grades K - 2)

Bea is tired of kindergarten, and Mr. Jones is tired of his advertising job. So one day father and daughter switch places. As it turns out, Bea is brilliant at advertising, and Mr. Jones excels at kindergarten. They each have found their proper niche in the world.

CHAPTER 3

Learning From Many Cultures

Introduction

> *"We are the creature of questions and consciousness, and the creature of storytelling, the creature who addresses other creatures with words, with stories... And this is true universally. Every place I've been on this planet, children ask fundamentally the same questions. They want to know where did we come from, where are we, and where are we going?"*
>
> **Robert Coles**

Just as Nazi Germany attempted to eradicate individual diversity, it also attempted to glorify one cultural heritage above all others, doing its best to destroy Jewish culture in the process. Books were banned, synagogues destroyed, and traditional ways of life, especially in Eastern Europe, obliterated. The Nazis attempted to destroy Judaism, but even the murder of millions of Jews failed to accomplish this. We must be grateful that their attempt to impose cultural uniformity was unsuccessful, and let it serve today as a reminder to value cultural diversity.

Cultural diversity is important for the same reason that individual diversity is important. *Webster's Tenth Collegiate Dictionary* defines culture as, "The integrated pattern of human knowledge, belief, and behavior that depends upon [human] capacity for learning and transmitting knowledge to succeeding generations." Just as unique individuals make unique contributions to the common good, unique cultures teach unique knowledge, ways to act in the world, and lessons about values that address the questions heard by Robert Coles. It is as if the world were a giant laboratory, with different groups continuously experimenting with and defining humanness. Learning about many cultures makes this vast repository of evolving knowledge and wisdom available to all who enter multicultural study.

Anthropologists have shown that every culture has its explanation for how its people were created. Every culture has stories, legends, and folktales conveying the history, traditions, and values of its people. Studying these and contemporary stories from many cultures can help children understand not only other peoples, but themselves. By analyzing themes common to their own and other cultures, children gain a deeper understanding of what it means to be human, and of how diverse peoples conceptualize a common world.

While we believe that learning from many cultures is essential to an appreciation of diversity and ultimately essential to the pursuit of peace, we also believe it is important to apply universal moral values to multicultural education. Indeed, one of the lessons of multicultural study is that there are bedrock, basic beliefs which can be called universal. In our modern world, these are best expressed in the United Nations Universal Declaration of Human Rights, discussed in the next chapter. The values so eloquently stated in that document flow throughout the ancient and modern tales told in the children's literature here.

So, this chapter's books convey universal moral lessons or highlight traditions that value life and goodness. One of the pleasures of reading the books is the discovery that extraordinarily different cultures hold remarkably similar beliefs about goodness. It is just as wrong to be greedy in the Miskito Indian culture of Nicaragua as it is in the Danish culture of Europe. Bravery and loyalty are as valued in China as they are in Iran.

At the same time, people do not always act according to their culture's best traditions. Teachers must take care not to extoll cultural diversity in such a way that children do not learn how to discriminate between those cultural beliefs that safeguard life and those that harm life. The Nazis promoted Jew hatred, a destructive part of German and other cultures. That Jew hatred was a cultural belief did not make it good. Although early elementary students may be too young to analyze and make judgements about internal cultural contradictions, teachers must be able to do this. And to do it well, teachers must know their own stereotypes and biases.

In other words, educators need sufficient personal insight and cultural knowledge to teach about cultural diversity accurately and in perspective. For example, teaching the graciousness of pre-Civil War Southern culture while ignoring its racism does children a disservice. This same analysis can be applied to many other situations. Exploration of the moral complexity of various cultures, including our own, can be genuinely beneficial for young students, provided they are ready to tackle ambiguity and contradiction. Confronting these issues head-on is one way teachers can help children develop critical thinking skills and moral values.

Guidelines for Choosing Multicultural Literature

Teachers who take care to recognize their biases and to educate themselves about different cultures still face a common problem in teaching multicultural literature: finding books that accurately and respectfully portray the traditions and values of a particular culture. Many American children's books are filled with stereotypes and the imposition of Eurocentric values and emotions on non-European peoples. A number of the books in Chapter Eight's "Teacher Resource Bibliography" offer guidelines for evaluating multicultural stories. We particularly recommend *Promoting World Understanding Through Literature, K-8*, by Mary C. Austin and Esther C. Jenkins; *Our Family, Our Friends, Our World*, by Lyn Miller-Lachmann; and *Through Indian Eyes: The Native Experience in Books for Children*, by Beverly Slapin and Doris Seale.

The following is a condensed list of criteria from these and other books for beginning reference.

Accuracy. All facts should be accurate. The thoughts, emotions, perspectives and values of the characters should be culturally accurate. Artificially happy endings should be avoided. Whether the material is historic, folkloric, or contemporary, fiction should be clearly identified. Sources for material should be given.

Authenticity. The author's perspective is critical. Look at sources to see whether the author is a member or participant of the group portrayed or whether the author is an outsider looking in. Avoid books with Western values and emotions that have been imposed on non-Western characters.

Audience. The books should be sensitive to children's developmental levels. They should engage the reader's empathy, so that children are transported deeply into the culture and see the story through the characters' eyes.

Plot. Ethnic characters should be strong, shown in settings and having experiences with which children can identify and which are culturally accurate. The characters should have clear ethnic attributes but face universal problems and issues. Cultural information should be integrated so that it flows with the story and does not stop the story line. The plot should not exaggerate the exotic but rather show typical life experiences within the culture.

Illustrations. Illustrations should be accurate, ethnically sensitive, and technically well done. Ethnic features should not be exaggerated; neither should characters be homogenized by giving characters a Caucasian appearance with dark coloring. Characters within the story should appear different, with distinct individual characteristics.

Stereotypes. Books should be totally free of prejudicial concepts, words, phrases, and clichés. Characters should show diversity and individuality. Roles and environments should show a range of living conditions and lifestyles, avoiding generalizations such as "all Africans live in rural villages." The plot should avoid stereotypical situations, such as ones where all problems are solved by white people. Language should be accurate, with dialect used to show authenticity, not to ridicule. Racial and ethnic epithets should not be used if they will hurt or humiliate young children.

Teaching About Native Americans

Teaching appropriately about Native Americans presents unique issues. While Native Americans are one ethnic minority among many in the United States, their history and culture make them different from every other group. These differences should be taught, so that children clearly understand the differences and similarities among Native peoples and immigrant ethnic groups.

One difference is that Native peoples were the original settlers of what European colonists termed the "New World." Native peoples did not have an immigration experience at all similar to other ethnic groups who now live in the United States. A second difference is that the United States government historically pursued a policy aimed at destroying Native culture. Native peoples have experienced dispossession of their land, decimation in their numbers, and in some instances attempted genocide by the government and white settlers. Accordingly, it is essential for children to learn that Native peoples and their culture continue to exist, and that Native peoples are working everywhere to keep their culture alive and healthy.

Books about Native Americans should be reviewed according to the criteria for all multicultural literature. In addition, Barbara Kuipers, in *American Indian Reference Books for Children and Young Adults*, suggests that teachers evaluate books about Native Americans for these additional qualities:

- Is Native American culture evaluated from the perspective of Native American values and attitudes rather than from those of another culture?
- Does the literature discuss the contributions of Native Americans to western civilization?
- Does the author recognize diversity among nations, tribes, cultures, and lifestyles?
- Are Native Americans portrayed accurately as individuals?
- Does the literature recognize Native American people as an enduring minority group, not as vanished or assimilated?
- Are Native American languages and dialects respectfully portrayed?
- Does the literature give realistic descriptions of Native American life?
- Does the literature portray realistic roles for Native American characters?

This chapter includes several books about Native American creation stories, legends, and folktales. To forestall the impression that Native Americans exist only in the past, we recommend that these stories be used in conjunction with books with contemporary Native American characters. Teachers can locate such books in Chapters Two, Four, and Five.

A Message to Teachers

In teaching cultural diversity or multiculturalism, proceed with caution!

Think of yourself as a living laboratory for your students and as a culturally based member of an ethnic group. Judging how deeply or how unattached you are to your own cultural self is a good place to start. Begin with yourself, learn who you are culturally, and build a sound foundation on which to base your lessons before you ask your students to learn about themselves and others.

Culture is a relationship. Before entering the classroom we need to know our own biases, affirmations and rejections. Self awareness is the essential first step to understanding what it means to belong to another cultural group. Our own examined cultural experiences can enhance the depth and meaning of what is taught, or our unexamined biases and inaccuracies can be transmitted to our students. Enthusiasm for, and celebration of, a culture are only a part of the examination of culture; deeper knowing comes when there is a dialogue — sometimes a difficult dialogue — about what it means to be a part of that particular culture. Students sense when the material presented to them is inauthentic. If you do not know enough to teach about a culture, ask for dialogue and assistance from members of that culture.

In Maine, for instance, Franco-Americans immigrated at a time when the melting pot theory was in effect. At present, Franco-Americans and Franco-American culture are invisible in many communities. One way this was accomplished was school policies prohibiting Franco-American children from speaking French. Responding to the prejudice against languages other than English is one place where teachers can begin to make minority cultures visible and vibrant to their students.

When teaching about Maine's cultural groups, you may want to consider how majority groups often impose their own qualities and values on minority cultural groups. What are the imposed identities? Where do they come from? Who is responsible in today's society for the continuation of such imposed identities?

Other questions to ask are: where are cultural groupings located in Maine? How does geography affect cultural groups? For example, are the Acadians/Franco-Americans in Northern Maine different from the Acadians/Franco-Americans in the southern part of the state? What is the difference between Acadians and Franco-Americans?

What other cultural groups are present in the state? Why is there a large concentration of some cultural groups but not others? What diversities are present within a cultural group? What gender differences are present? Are ethnic jokes relevant?

How connected are your students to their own culture? What do you want them to know about their culture? The culture of other groups? Celebrations, recipes, and costumes are only a small part of what it means to belong to a cultural group. The teacher, as interpreter of the culture, needs to teach what has been made invisible in addition to the well known. What is not obvious about a particular cultural group is as important as what is obvious.

In order to make a difference in children's lives, we, as educators, must be self-aware. We must alert children to their own biases, affirmations, rejections, and subscription in their cultural group. We must teach knowledgeably and sensitively about minority cultures.

The challenge in teaching cultural diversity lies not only in the complexity of the culture but also in the lack of materials readily at hand. *The Spirit That Moves Us* is a beginning step to bring together materials about Maine's cultures and members' experiences as majority or minority groups. But it is only a beginning. Much remains to be learned and written about cultural diversity and discrimination in Maine. As you teach the books recommended in this Guide, I hope your own explorations will add to the body of knowledge and to a deeper understanding of diversity and multiculturalism.

Rhea J. Côté Robbins

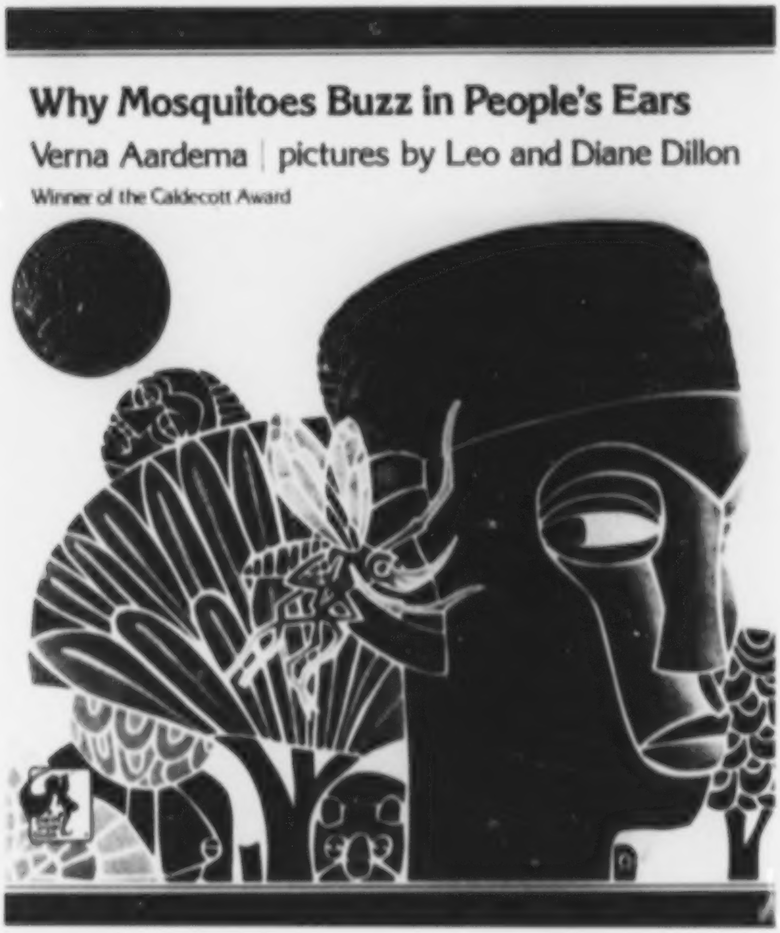
[Rhea J. Côté Robbins is a Franco-American, parent, teacher, and staff member at the Franco-American Center in Orono, Maine.]

(GRADES K - 4)

Why Mosquitoes Buzz in People's Ears

by Verna Aardema

NEW YORK: DIAL BOOKS FOR YOUNG READERS, 1975


Why Mosquitoes Buzz in People's Ears
Verna Aardema | pictures by Leo and Diane Dillon
Winner of the Caldecott Award

Why Mosquitos Buzz in People's Ears by Verna Aardema, illustrations by Leo and Diane Dillon. Copyright © 1975 Leo and Diane Dillen for illustrations. Used by permission of Dial Books for Young Readers, a division of Penguin Books USA Inc.

Story Summary

In this humorous story set in western Africa, a mosquito lies to an iguana, setting off a chain reaction among the animals that culminates when a monkey accidentally kills an owlet. The mother owl, grief stricken, does not wake the sun, so night lasts endlessly. As the night stretches on, King Lion calls a meeting of the animals. They investigate, judging the mosquito to be at fault. The mother owl, satisfied, wakes up the sun. Meanwhile, the guilty mosquito buzzes in people's ears to ask if everyone is still angry. People, of course, exact punishment by swatting at, and with luck, squashing the guilty mosquito.

Concepts Summary

Through the common folkloric device of animal stories, this tale demonstrates how people use entertaining stories to transmit cultural values and explain natural phenomena. It also introduces the concepts of community and justice.

Objectives

The student should be able to:

- Recognize the story's cultural context;
- Recognize the plot's use of a "chain of events" to advance the story;
- Understand how justice is delivered to the offender;
- Identify some common folklore themes.

Materials

Books:	*Why Mosquitoes Buzz in People's Ears*, by Verna Aardema *Raccoon, Koluskap, and his Relatives*, by the Wabnaki Bilingual Education Project *The Knee-High Man and Other Tales*, by Julius Lester
Resource Guide:	Amoaku, W. K. *African Songs and Rhythms for Children*. New York: Schott Music, 1971.
Art Supplies:	Papier-mâché, puppets, magazines for collages, paper and markers, pictures of sub-Saharan African art
Equipment:	Percussion instruments, map of Africa

Concept: *Cultural Values*

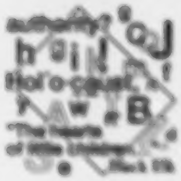
Discussion Questions

- What did the mosquito do to start the events that led to the owlet's death?
- What was the crow's job? Can you think of animals in your town who give warning signals?
- Do you think that the monkey meant to kill the owlet?
- Why did the animals decide it was the mosquito who should be punished?
- Why was Mother Owl satisfied by the decision to punish the mosquito?
- At the beginning of the story, do you think the mosquito told a lie? How do you feel when someone tells you a lie?
- Was the mosquito brought before the council? Why not?
- What was the mosquito's punishment? Do you think this was fair?
- What is a guilty conscience?
- Can you think of a time you had a guilty conscience? What did you do about it?
- Do you think the story might have ended differently if the mosquito had admitted what she had done?
- What does this story teach about telling a lie and telling the truth?
- Did you like the story? Do you agree with its moral? Why?

Activities

Art Have children make papier-mâché figures of some of the animals in the story.

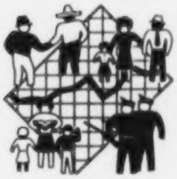
Drama Have children write a play based on the story, and using the papier mâché figures or puppets, act it out.



Language Arts Have children identify the moral values and the lesson conveyed by the story. Help children develop their own definitions of moral and value.

Have children tell or write their own folktale that has "a moral of the story."

The story uses the device of repetition to explain the chain of events. Discuss why this is effective story telling, especially when stories are transmitted orally rather than in writing. Have children tell or write a brief story using this device.



Social Studies Have children brainstorm a list of moral values important to their friendships with the classmates and the conduct of their classroom. (Older children can include moral values important to a democratic society.)

Have children identify from whom and how they are learning their moral values and the lessons attached to the values. For example, children could develop statements such as "it is important to tell the truth because otherwise a friend might be hurt." Children might identify their parents, teacher, church, books, or personal experiences as sources for values and their lessons.

Concept: *Cultural Context*

Discussion Questions

- From the clues in the story and the illustrations, where do you think this story takes place?
- Who do you think made up this story?
- Do you slap at mosquitoes which buzz in your ears?
- Do you think the people who made up the story do the same thing with buzzing mosquitoes? Why?
- If there were no mosquitoes, pythons, and lions where the people lived who made up the story, do you think the story would be different? Why? How might it be different?
- Although there are no people in the story, does it still tell you something about the people who made it up? What ideas might you have about the story's authors?

Activities

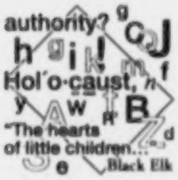
Art Children can cut out pictures of animals that live in west Africa and make a collage.

Have children illustrate the folktale they told or wrote for the language arts activity in the previous section.

Bring examples or pictures of sub-Saharan African art to the class. Help children analyze how this art is similar to and different from western art, and what it tells them about western African culture.

Have children make a mask or other traditional sub-Saharan work of art.

Music Using percussion and other simple instruments, demonstrate musical styles native to sub-Saharan Africa. *African Songs and Rhythms for Children* can be used to teach children an example of African music.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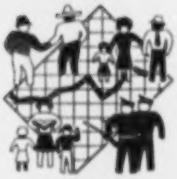
Hol'o-caust,
"The hearts of little children..."
Black Elk

LanguageArts Have children brainstorm about how folktales may originate, why folktales are important, and why they like folktales.

The story can be used to demonstrate how people make up folktales based on the world where they live. For example, stories of the Passamaquoddy, featuring a raccoon and a turtle, can be compared to this story. Similarly, African American folktales can be introduced to emphasize this point.

Geography Identify west African countries on a map. Older children can research the geographic environments and animals native to these countries.



Social Studies Introduce a unit on west African culture, racial and urban. Cultural aspects such as religion and social organization can be tied to the values conveyed by the story.

Science The story presents animals native to west Africa. Some of these are native to Maine as well, such as owls, rabbits, and mosquitoes; others are not, such as lions, iguanas, and monkeys. Explain how animals can originate on one continent and travel to others, and how some animals adapt to more than one environment and climate, while others do not.

Community Resources

Contact the John Brown Russworm Afro-American Center at Bowdoin College for speakers to visit the class and demonstrate examples of contemporary African culture.

Other Recommended Children's Books

Animal-based folktales:

- *Bringing the Rain to Kapiti Plain*, by Verna Aardema
- *The Cat's Purr*, by Ashley Bryan
- *The Wind Eagle and Other Abenaki Stories*, by Joseph Bruchac
- *Old Noah's Elephants*, by Warren Ludwig
- *The Three Little Fawns*, by Veasna Kem and Vech Pra

Folktales with a moral:

- *Louhi, Witch of North Farm*, by Toni De Gerez
- *The Rabbi's Wisdom*, by Erica Gordon
- *The Talking Pot*, by Virginia Haviland
- *The Invisible Hunters*, by Harriet Rohmer

Sub-Saharan African culture:
Mufaro's Beautiful Daughters, by John Steptoe
A Country Far Away, by Nigel Gray
Talking Walls, by Margy Burns Knight
Galimoto, by Karen Lynn Williams

Resources for Teachers

Willmer, John E., ed. *Africa: Teaching Perspectives and Approaches*. Tualatin, OR: Geographic and Area Study Publications, 1975.

Resources for the Classroom

Heltshe, Mary Ann and Audrey Burie Kirchner. *Multicultural Explorations*. Englewood, CO: Teacher Idea Press, 1991.

Knight, Margy Burns and Thomas V. Chan. *Talking Walls Activity Guide*. Gardiner, ME: Tilbury House, 1992.

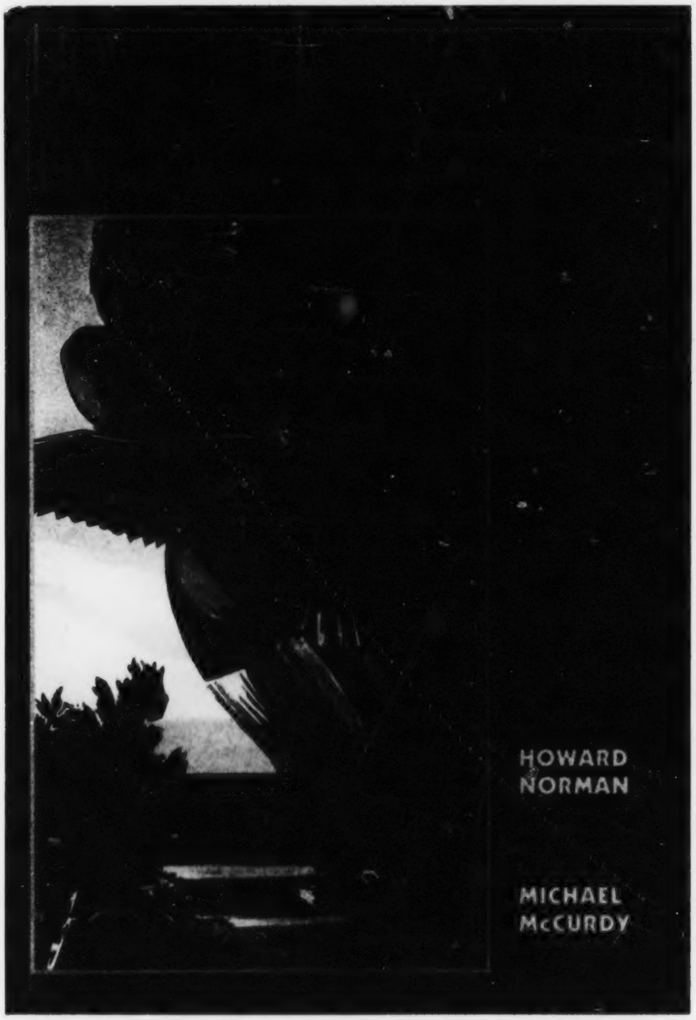
Murphy, E. Jefferson and Harry Stein. *Teaching Africa Today: A Handbook for Teachers and Curriculum Planners*. New York: Citation Press, 1973.

(GRADES 2 - 4)

How Glooskap Outwits the Ice Giants

by Howard Norman

BOSTON: LITTLE, BROWN, 1989


HOWARD
NORMAN
MICHAEL
McCURDY

How Glooskap Outwits the Ice Giant by Howard Norman. Copyright © 1989. Reprinted by permission of Little, Brown and Company.

Story Summary

The author retells six tales capturing the mystical world of Glooskap, a great Abenaki hero and teacher. This lesson plan uses the first tale, "How Glooskap Made Human Beings." Glooskap discovers he is lonely, so he decides to create human beings. But first, he wants to make sure the giant animals he has already created will not harm human beings. He asks a moose what it would do if humans inhabited the earth. The moose tells him he would fling the humans high into the sky. Glooskap immediately makes the moose small, the size moose are today. Similarly, Glooskap talks to every type of animal, ultimately making them all small. When this task is completed, he uses his magic to create humans. The animals decide that Glooskap must have a sense of humor to have created creatures like human beings.

Concepts Summary

All cultures have explanations for their creation. This story gives Abenaki beliefs, allowing children to understand an important part of Abenaki culture and to compare their own and other cultural versions of creation. Beyond creation, the story concerns the relationship between nature, animals, and human beings in Abenaki values. It also serves as an introduction to Abenaki history and culture. Teachers who wish to include lessons on Abenaki and other Wabanaki cultures are encouraged to consult *The Wabanakis of Maine and the Maritimes* for information and activities.

Objectives

The student should be able to:

- Learn how the Abenaki explain their origin;
- Understand the importance and universality of creation stories to Abenaki and other cultures;
- Recognize Abenaki values about nature, human beings, and animals;
- Learn about Abenaki culture and some of its contributions to Maine.

Materials

Books:	*How Glooskap Outwits the Ice Giants*, by Howard Norman *The Bible* or biblical stories for children *The Invisible Hunters*, by Harriet Rohmer *Raccoon, Turtle, Koluskap and His Relatives Loon Wind, When Koluskap Left the Earth*, by the Wabnaki Bilingual Education Program *The People Shall Continue*, by Simon Ortiz
Resource Guide:	*The Wabanakis of Maine and the Maritimes*, by the American Friends Service Committee
Art Supplies:	Reproduction of Michelangelo's frescoes in the Sistine Chapel, paper, markers, Abenaki baskets and other arts, clay
Equipment:	Map of North America; charts showing the evolution of different species; snow shoes, bow and arrow

Concept: *Creation*

Discussion Questions

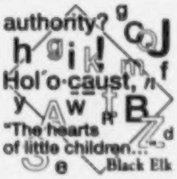
- What clues does the story give about Glooskap?
- How would you describe Glooskap?
- Do you think Glooskap is a human being? If not, what is he?
- Why do you think Glooskap first made the animals so big?
- Why do you think Glooskap is lonely?
- Why does Glooskap want to make human beings?
- How does Glooskap make human beings?
- Are the human beings Glooskap made like you and other people you know? What makes you think Glooskap's human beings and people today are the same?
- Do you have any ideas about how human beings were first created? Where do your ideas come from?

Activities

Art Have children draw their own picture of Glooskap making human beings.

Show the class a picture of another creation story, such as Michelangelo's version on the Sistine Chapel ceiling. Have children analyze what the picture tells them about creation.

Have children imagine they are Glooskap creating the animals. Have them draw or sculpt models of animals they would create.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Black Elk

Language Arts Read several creation stories from other cultures. Lead a discussion on why creation stories are an essential part of a culture's literature.

Have older children write an essay on their beliefs about the creation of animals and people, discussing how they would want their beliefs to be treated by people of other cultures who have different opinions.

Science Introduce a lesson on evolution. Use several examples to show how contemporary species evolved from common ancestors, such as birds' evolution from dinosaurs or human evolution from an ancestral primate. Help children explore the limits of science by analyzing whether evolution, or other biological sciences, definitively explain creation.

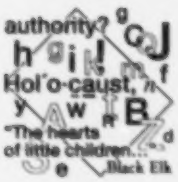
Concept: *Abenaki Values*

Discussion Questions

- Why do you think Glooskap creates many types of animals? What does this tell you about the Abenaki beliefs about nature and animals?
- What does Glooskap do before he makes the animals small? Why do you think he bothers to find out the animals' opinions? What does this tell you about the importance of animals to the Abenaki?
- Why did Glooskap make the animals small? Do you think this hurt the animals? Why or why not?
- Why do you think that Glooskap wants human beings to be safe? What does this tell you about the importance of people to the Abenaki?
- Why do you think the animals were delighted when they saw the humans Glooskap made?
- What did the animals mean when they said Glooskap had a great sense of humor?
- Do you think animals have opinions about people? If yes, what might those opinions be?
- Do you have opinions about animals? What are they? Where do you think your opinions come from?
- If you like animals, how do you treat them? Is this the same as or different from how they are treated by Glooskap in the story?
- If you like people, how do you treat them? Is this the same as or different from how they are treated by Glooskap in the story?
- Do you think all people today respect animals and people? What evidence might tell you yes? What evidence might tell you no?

Activities

Art Show the illustrations in *The Invisible Hunters*, a Native American folktale from Nicaragua. Using just the pictures, have children analyze what attributes and values this culture assigns the three hunters. Then read the story, having children compare their assumptions to the values in the story.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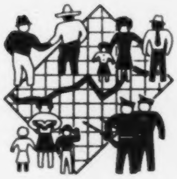
Language Arts Have children identify several legends from United States history, such as Betsy Ross sewing the flag or Sojourner Truth leading the underground railway. Have children analyze what these legends tell about values in the United States. Lead a discussion on why people use legend and myth to explain who and what they are, and to transmit values to future generations.

Have children imagine and write a legend explaining the importance of one of their cultural values.



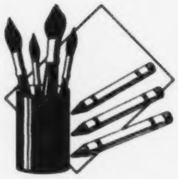
Social Studies Using the answers to the discussion questions, have children list the values implied in the story that are important to the Abenaki. Help children analyze how these values are important to Abenaki cultural identity.

Concept: *Abenaki & Other Wabanaki Cultures*

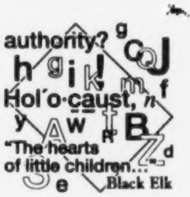
Discussion Questions

- Once Glooskap created human beings, what did the people do?
- Where did the human beings live? How do you think they learned to build places to live?
- Do you know whether Abenaki people still live in Maine? How do you know this?
- What can you tell the class about the Abenaki people?

Activities



Art Bring examples of Wabanaki art and crafts, such as baskets or decorative clothing, to the class. Have children examine closely the quality and beauty of the work. Lead a discussion on what this says about Wabanaki values. To better understand the skills involved in weaving, have children make their own basket.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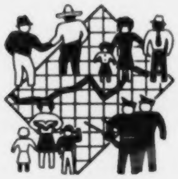
Language Arts Read one of the bilingual books prepared by the Wabnaki Bilingual Education Program. Show children the written language, having them copy several sentences in Wabnaki and English.

Contact the Wabnaki Bilingual Education Program, asking if someone would translate a story written by the class. Have students write a short essay on what they learned about the Abenaki from Glooskap's story, have it translated, and exchange the story with a sister classroom.

Geography Using a map of North America, identify where the Wabanaki lived before colonization of Canada and the United States and the principal areas where they live today. Have children analyze the effect of the imposition of nation states on Wabanaki lands.

History Read *The People Shall Continue*, a children's history of Native North Americans. Expand the lesson by introducing Wabanaki history within the context of Native North American history.



Social Studies Explore the social organizations of Native American nations by introducing the groups compromising the Wabanaki people (the Abenaki, Passamaquoddy, Penobscot, Micmac, and Maliseet). Help children analyze the differences and similarities between Native American social organizations and the groups comprising their community.

Science Bring several examples of traditional Abenaki technology to class, such as snow shoes, bows and arrows, traps, and tools. To the extent possible, have children experiment with their use. Help children analyze why many of these technologies continue to be used by Native and non-Native Americans alike.

Community Resources

Ask a member of one of the Wabanaki nations to visit the class to discuss Wabanaki values, culture, and technology.

Other Recommended Children's Books

Creation stories:	*North American Indian Stories*, by Gretchen Will Mayo *Raven's Light*, by Susan Hand Shetterley *The Dark Way*, by Virginia Hamilton
The Abenaki:	*The Wind Eagle and Other Abenaki Stories*, by Joseph Bruchac
Native American folktales:	*The Legend of the Bluebonnet*, by Tomie DePaola *A Promise Is a Promise*, by Robert Munsch and Michael Kusugak *The Story of Jumping Mouse*, by John Steptoe
Native American children:	*Hawk, I'm Your Brother*, by Byrd Baylor *Ceremony — In the Circle of Life*, by White Deer of Autumn. *POWWOW*, by George Ancona *When Clay Sings*, by Byrd Baylor

Resources for Teachers

Slapin, Beverly and Doris Seale, eds. *Through Indian Eyes: The Native Experience in Books for Children*. 3rd ed. Philadelphia: New Society Publishers, 1992.

Smith, Carter, ed. *Native Americans of the West: A Source Book on the American West*. Brookfield, CN: The Millbrook Press, 1992.

Resources for the Classroom

Anderson, William M. *Teaching Music with a Multicultural Approach*. Reston, VA: Music Educators National Conference, 1991.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Blood, Charles L. *American Indian Games and Crafts*. New York: Franklin Watts, 1981.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, 1989.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*. Golden, CO: Fulcrum Publishing, 1991.

Harvey, Karen D., Lisa D. Harjo and Jane K. Jackson. *Teaching About Native Americans*. Washington, DC: National Council for the Social Studies, 1990.

Supplemental Children's Books

Watson, Jane Werner. *The First Americans*. New York: Pantheon Books, 1990.

Whitehead, Ruth Holmes and Harold McGee. *The Micmac: How Their Ancestors Lived Five Hundred Years Ago*. Halifax, NS: Nimbus Publishing, 1983.

(GRADES 1 - 4)

The Magic Rug of Grand-Pré

by Réjean Aucoin and Jean-Claude Tremblay

HALIFAX, NS: NIMBUS PUBLISHING, 1989

The
Magic Rug of Grand-Pré

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Story Summary

On the night before Christmas, Rose-Marie and Constant, twin brother and sister, listen to their grandmother's story. A hooked rug showing a beautiful church hangs in her house. The rug was made by their ancestors, but was never finished because of the Acadian Deportation of 1755. For the rug to be complete, twelve strands of wool must be found. With the help of the mailman, who has magical powers, the children go on a quest through time and space to gather the threads necessary to complete the rug. As they find each strand, they learn more about their history and culture. When their quest is ended and the rug completed, their ancestors finally celebrate Christmas.

Concepts Summary

Using the device of a story-within-a-story, the authors introduce Acadian history and culture, demonstrating how a discriminated-against minority group retains its culture. Heroic quests are a common theme in folktales, so this story can be compared to other cultural quests to fulfill a destiny. The story can also be used to introduce connections among Acadian, Franco-American, Cajun, and Maine history and culture.

Objectives

The student should be able to:

- Understand the historical content of the story;
- Learn about Acadian and Franco-American history and culture;
- Recognize ways minority culture is kept alive;
- Make connections among Acadian, Franco-American, Cajun, and Maine history and culture;
- Analyze how the plot device allows exploration of history and culture.

Materials

Books: *The Magic Rug of Grand-Pré*, by Réjean Aucoin and Jean-Claude Tremblay
Evangeline, by Henry Wadsworth Longfellow
Lettres Acadiennes: A Cajun ABC, by Don Goodrum
Ce jour-là en Nouvelle France, by Barry Lane
Et si l'autobus nous oublie? by Ginette Lamont Clarke and Florence Stevens

Art Supplies: Yarn, latch hooks, and backing; paper, markers; photos of Maine river or coastal cities; card board, glue, construction paper

Equipment: Maps of North America and Maine; materials for making paper

Concepts: *Acadian History and Culture*

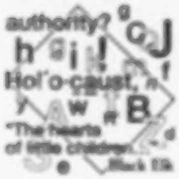
Discussion Questions

- What is a deportation? How were the residents of Grand-Pré deported? Why were the Acadians deported? What do you think happened to them?
- Why are magical powers important to the story?
- What is the purpose of the trip taken by Rose-Marie, Constant, and Johnny a Minou?
- Why do you think Rose-Marie and Constant want to help their ancestors?
- What is a quest? Do you think their trip is a quest? Why?
- What do they learn on their quest?
- By the end of the story, what did you learn about Acadian history and traditions?
- If you were to go on a quest to learn about your ancestors, what would you want to find out?
- What language do you think the characters in the story actually speak? Why do you think the book is written in English?

Activities

Art Have children work collaboratively to design and make a small hooked rug.

Based on information in the story, have children draw a rug showing an aspect of Acadian culture.

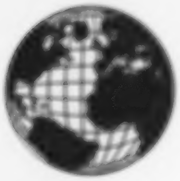


Language Arts Have children identify aspects of Acadian culture in the story. Help children to develop a concept of the word "culture" and apply it to things and events in their own lives.

Introduce the plot device of a story-within-a-story. Have children identify the parts of the story about Rose-Marie's and Constant's quest, and the parts about the Acadian Deportation. Discuss how the author interweaves these stories to form an integrated whole.

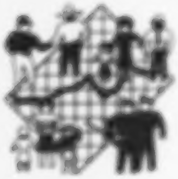
For older children, introduce the idea of understanding a story on several levels. On one level *The Magic Rug of Grand-Pré* is a lovely Christmas story, but it assumes deeper meaning when it is read within its historical context. Have children identify the different ways the story can be understood: as a Christmas story, as a folktale about a quest, as a story about Acadian culture, and as a story about Acadian history.

Show *Lettres Acadiennes: A Cajun ABC*. Divide children into teams, having each team decipher the French words on one of the pages. Extend the lesson by explaining that many Acadians moved to what is now Louisiana after the Deportation, creating a distinct culture.



Geography Have children locate Cape Breton on a map of North America, identifying its province and country. Compare the map on page 15 of the book with an actual map of the island. Give a map handout, and have children trace the characters' journies.

History Based on the information in the story, have older children write an essay on the Acadian deportation. Introduce a lesson on pre- and post-Deportation history to place the book in its larger historical context.



Social Studies Using answers to the discussion questions, have children list what they know about Acadian culture. Brainstorm about ways that culture is expressed and transmitted to young people, for example through holidays, rituals, food, language, folktales, books, television, movies and school lessons.

Have children brainstorm about ways they could learn more about Acadian culture. Older children can design and carry out a simple research project to find answers to some of their questions about Acadian culture.

Concepts: *Franco-American and Maine Culture*

Discussion Questions

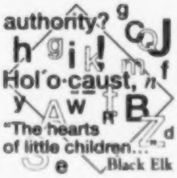
- What parts of Rose-Marie's and Constant's culture are explained by the story? What are some similar examples from your culture?
- Do you have anything in your home that has a story attached to it? Are these things part of your culture? Why or why not?
- If you had to leave home suddenly and could only take a few things with you, what would you take? Why? What would these things tell someone else about you? About your culture?
- If you had inherited a hooked rug from your ancestors, what would be the design?
- What would you do if you came to Maine from a country where you spoke a different language and had different customs?
- How would you feel if your new neighbors and school told you you could no longer speak your native language or keep your traditions?
- Why might people separate from their culture? What incentives do people have to hold onto their culture?
- Have you heard about Franco-Americans in Maine? What do you know about Franco-Americans?

Activities

Art Show the pictures of Quebec in *Ce jour-lá en Nouvelle-France*. Have children analyze the buildings' architecture: materials used, public buildings and house styles, and placement along the St. Lawrence and its bluffs. Have children build models of some of the buildings.

Extend the lesson by showing photographs of several Maine river or coastal cities, having children note the architectural differences and similarities.

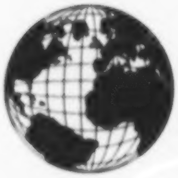
Have children draw pictures or build models of the church in *The Magic Rug of Grand-Pré* and one of a church in their community.



Language Arts Read an essay by a contemporary Franco-American writer. Have children tell or write what they learned about Franco-American culture.

Read *Et si l'autobus nous oublie?* or another picture book written in French. Have students note the similarities between many French and English words.

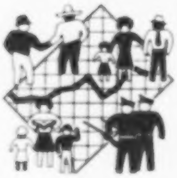
For older children, introduce the poem *Evangeline* by Henry Wadsworth Longfellow. Use the history in *The Magic Rug of Grand-Pré* to give an historical context for the poem. Introduce children to meter in poetry by having them tap out the rhythm of the poem.



Geography Using a map of North America, help children trace the routes taken and eventual settlements of the Acadians following the Deportation of 1755.

Using a map of Maine and demographic data, show the parts of the state that were settled by French speaking peoples and those that today have large Franco-American populations.

History Identify the history of other events, rituals, or things; for example, the sandwich is named for the Earl of Sandwich. Discuss why it is useful and fun to know about the historical context of contemporary culture.



Social Studies The story mentions the following foods: blood puddings, rabbit pies, spruce beer, apple pies, and double loaves of bread. Discuss which of these traditional foods are commonly eaten today. Have a small Franco-American cultural fair, where children can sample traditional foods and see other aspects of Franco-American culture.

Older children can conduct an oral history project by developing a questionnaire about the experience of Franco-Americans in Maine, and then interviewing or writing to local Franco-American residents. Teachers can assist children to explore prejudice and discrimination faced by Franco-Americans.

Science Introduce the technologies used historically and today to make paper. Have children experiment making their own paper. Make connections among this technology, lumberjacking, Franco-American culture, and contemporary Maine industry.

Community Resources

Ask a member of a Franco-American organization to visit the class and discuss Franco-American history and culture in Maine.

If possible during the school year, take the class to a Franco-American fair or community celebration.

Other Recommended Children's Books

Quebec history: *Ce jour-lá en Nouvelle France*, by Barry Lane

Paper:
L'histoire de la feuille de papier, by Odile Limousin
Lumberjack, by William Kurelek

Historical folktales:
A Letter to the King, by Leong Va
The People Could Fly: American Black Folktales, by Virginia Hamilton
The People Who Hugged the Trees, by Deborah Lee Rose

Going on a quest:
Song of the Chirimia, by Jane Anne Volkner
Yingl Tsingl Khvat, by Mani-Leib
My Grandmother's Journey, by John Cech
Ceremony — In the Circle of Life, by White Deer of Autumn
The Adventures of Connie and Diego, by Maria Garcia

Resources for Teachers

Albert, Renaud S., Andre Martin, Madeleine Giguere, et. al., eds. *A Franco-American Overview, Vols. 1-6*. Cambridge, MA: National Assessment and Education Center for Bilingual/Bicultural Education, 1979-1981.

Perreault, Robert B. *One Piece in the Great American Mosaic*. Lakeport, NH: Andre Paquette Associates, 1976.

Vaget, Nicole and Eloise Brier. *Franco-American Viewpoints*. Northampton, MA: Nouveau Monde Press/ Wistariahurst Museum, 1988.

Resources for the Classroom

Ledoux, Denis, ed. *Lives In Translation: An Anthology of Contemporary Franco-American Writings*. Lisbon Falls, ME: Soleil Press, 1991.

Freeman, Stanley L., Jr. and Raymond J. Pelletier. *Initiating Franco-American Studies*. Orono, ME: Canadian/ Franco-American Studies Project, 1981.

MEGA Magnified. *Maine's Acadia: Young Writers Celebrate a Heritage*. Madawaska, ME: The Workshop, 1985.

Supplemental Children's Books

Brown, Ruth. *Alphabet Times Four*. New York: Dutton Children's Books, 1991.

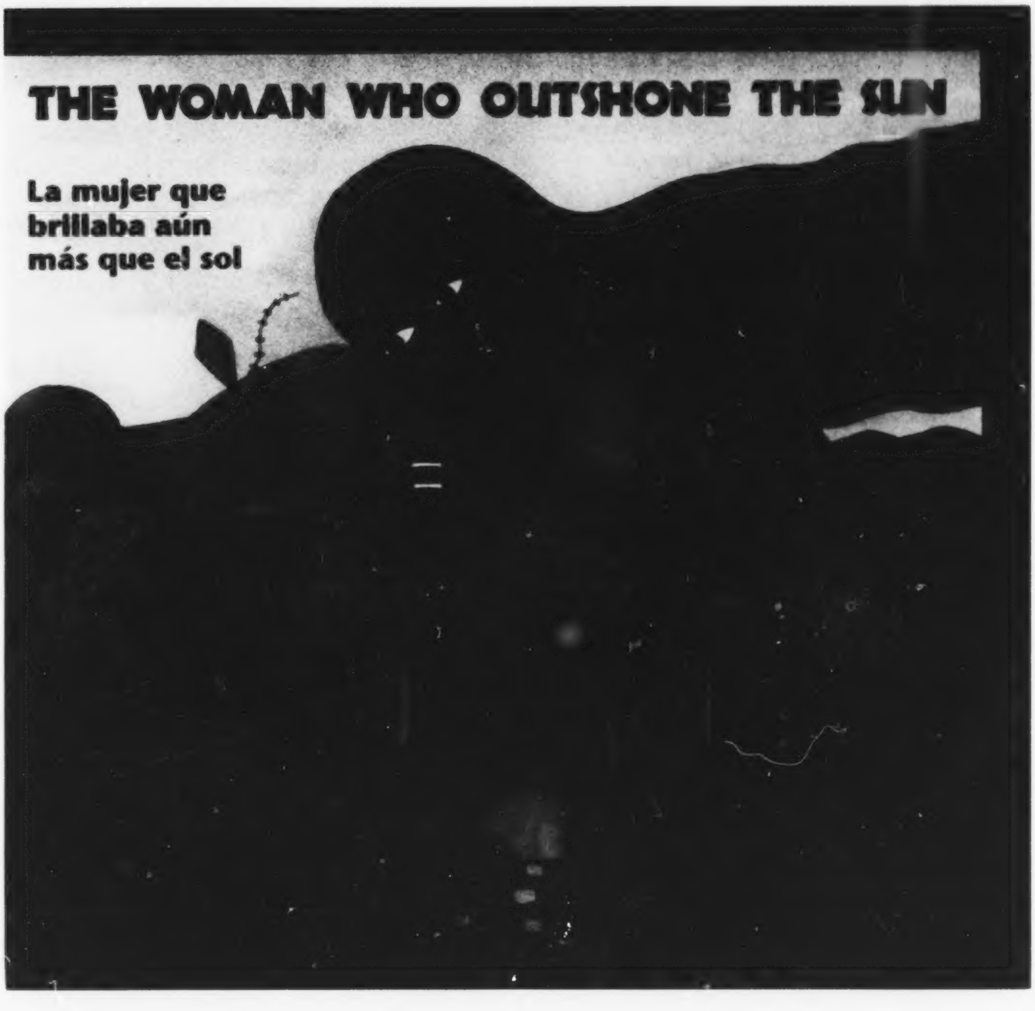
Chermayeff, Ivan and Jane Clark. *First Words*. New York: Harry N. Abrams, 1990.

(GRADES K - 4)

The Woman Who Outshone the Sun

by Alejandro Cruz Martinez, *et al.*

SAN FRANCISCO: CHILDREN'S BOOK PRESS, 1991


THE WOMAN WHO OUTSHONE THE SUN
La mujer que
brillaba aún
más que el sol

The Woman Who Outshone the Sun, from a poem by Alejandro Cruz Martinez, pictures by Fernando Olivera, story by Rosalma Zubizarreta, Harriet Rohmer, and David Schecter. Story copyright © 1991 by Children's Book Press and Rosalma Zubizarreta. Pictures copyright © 1991 by Fernando Olivera. Reprinted by permission of the Children's Book Press. All rights reserved.

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Story Summary

When Lucia Zenteno arrived in the village, she was so beautiful she outshone the sun. But Lucia was different. The river, with its water, fish and otters, flowed into her hair when she bathed, leaving only when she combed her hair. The village elders said Lucia should be respected even if she was different. Others, however, were afraid and drove her away. Lucia stopped to bathe a last time, but this time the river did not leave her hair. The villagers suffered greatly from the drought, finally deciding to ask Lucia for forgiveness. Lucia said she would return the river if the villagers always treated everyone with kindness and respect. The villagers agreed, rejoicing when Lucia combed the river out of her hair. Although Lucia no longer lived among them, she was always there, helping the villagers to live with understanding in their hearts.

Concepts Summary

This legend, written in Spanish and English, is part of the oral history of the Zapotec Indians of Mexico. The legend teaches important values: connections between the natural world and quality of life, why people should be accepted for who they are, and the power of love and respect. It also teaches what can happen when a community becomes afraid and intolerant of those who are different, demonstrating how children can help to heal the effects of intolerance.

Objectives

The student should be able to:

- Identify the values and moral lesson taught by the story;
- Analyze how the story's lesson is conveyed by a magical legend;
- Understand why the story's values are universal, and be able to apply them to contemporary situations;
- Learn about Zapotec culture.

Materials

Books: *The Woman Who Outshone the Sun*, by Alejandro Cruz Martinez, et. al.
The People Shall Continue, by Simon Ortiz

Art Supplies: Paper and markers, water colors, poster board, clay, pictures of murals by Diego Rivera

Equipment: Dance costumes, map of North America, map of Mexico and Central America, calendars

Concepts: *Universal Values*

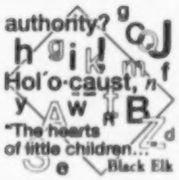
Discussion Questions

- What makes Lucia Zenteno beautiful? Is she beautiful only because of how she looks?
- Would you like Lucia to live in your community and be your friend? Why?
- How was Lucia different from the other villagers? How was she the same?
- Why do you think the river loved Lucia?
- How did the villagers treat Lucia? Why do you think some were cruel to her?
- What did the village elders says about Lucia? Who disagreed? Why?
- What happened to the villagers after the river left with Lucia?
- Who asked Lucia for forgiveness? Why do you think the children could do this when the adults were silent?
- What did the villagers learn from their cruelty to Lucia and her forgiveness?
- What did you learn from this story?
- Can you think of a time you were treated cruelly? How did you feel?
- Can you think of a time you teased or treated someone else cruelly? How do you think that person felt? After reading this story, what could you do about such situations?

Activities

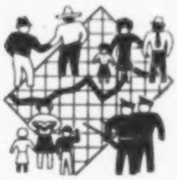
Art Have children draw their own pictures of Lucia, showing what makes her beautiful to them.

Have children create an art work in the medium of their choice that shows their feelings when Lucia was driven from the village.

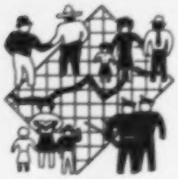

authority?
Hol'o-caust, n
"The hearts of little children..."
Black Elk

Language Arts Have children identify the words used to define the story's moral values, linking each word to an action from the story.

The story was written by several authors based on a poem by Alejandro Cruz Martinez (also listed as an author). Have children write their own poem about an aspect of the story.



Social Studies Have children imagine they have traveled to a new place where they know no one and where they are a little different from the rest of the people. (Older children can choose a location, researching what it looks like, how people dress, and what language is spoken.) Have children imagine how they would want to be treated in this new place, comparing their ideas with the values represented by Lucia.



Choose a contemporary example of intolerance in a Maine community. Explain the situation, helping children to analyze why the intolerance occurred, the values that are the antithesis of the intolerance, and what the children could do if this happened in their community.

Have children prepare a wall poster showing what they learned from the story about accepting new people in their school. Have children share this with other classrooms.

Drama or Dance The story's text and illustrations have great flow and movement. Have children create a dance demonstrating the movement of the river, or write a play about the villagers' decision to ask Lucia for forgiveness.

Concept: *Zapotec Culture*

Discussion Questions

- Why was the river important to the villagers? If you live near a river, lake or the ocean, is the water important to you? Why?
- When you are swimming, does the water ever feel as if it's part of you? Could this be what Lucia experienced, and perhaps the villagers as well?
- What does the landscape look like?
- How do the people look? What kinds of clothes do they wear? What language do they speak?
- What do the people's homes and buildings look like? What do you think they are made of?
- What kind of plants are in the village?
- What animals are important to the villagers? Which of these animals also live in Maine? Which do not?
- In many of the pictures, what objects or people appear in the sky? Why do you think they are there? What do they tell you about the Zapotec people?
- Like Lucia in the story, do you believe someone watches over you to keep you protected? Who? Why do you believe this?
- Can you think of other cultures where a person or being with special powers watches over the people? Which ones? Why do you think people from different cultures have this belief?
- By the end of the story, what have you learned about the Zapotec people? Would you like to meet Zapotecs? If you did, what are some questions you could ask about their lives and culture today?

Activities

Art The answers to many of the discussion questions are in the book's illustrations. As an alternative activity to the questions, divide the class into groups, assigning each group several pages of the illustrations. Have the groups note everything they see that tells them about Zapotec life and culture. Have each group report to the class, helping the class to re-create the culture shown in the story.

Have children make models of the buildings and animals shown in the story. The illustrations rely on bold colors and lines to depict life in Central Mexico. Show children examples of similar work by other artists, such as the murals of Diego Rivera. Choosing subjects of their own, have children paint a picture in this style.

authority?
Hol'o·caust, n
"The hearts of little children..."
Black Elk

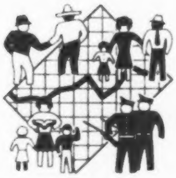
Language Arts Explain the concept of oral history. Have children suggest what it would be like to learn about their world through stories passed from generation to generation. Help children analyze modern analogies to oral history.

Ask children to tell the story to their family, explaining that this is a way to pass a tradition of the Zapotec to people in Maine. The next day, have children discuss their experiences.

From the perspective of a village child, have children tell or write a story about the river's meaning and usefulness to the plants, animals, individual villagers, and community in the story.

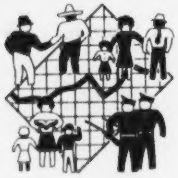
Geography Using a map of North America, locate Oaxaca, Mexico. Show the location of major groups of Native North Americans from Canada, the United States, and Mexico, helping children grasp the number and diversity of Native peoples who inhabit North America.

History Read *The People Shall Continue*, a picture book history of Native North Americans. Introduce a lesson on several of the Native American civilizations in Mexico and Central America, placing the Zapotec people in historical context.



Social Studies Extend the geography lesson by having children study the geographical features of Central Mexico. (The book's illustrations contain many clues.) Have children analyze how environment influences the building styles, dress, language, and other cultural aspects of the Zapotec.

The book presents an interesting blend of cultures. For example, the people and the folktale itself are clearly Native American, yet the story is written in Spanish and English and the Mexican flag flies from one of the buildings.



Help children analyze the influence of post-Columbian culture on the Zapotec, demonstrating that Native peoples retain aspects of their culture within the context of culture imposed by colonization. (This lesson can be extended by using examples of the continuity and adaptation of Wabanaki culture in Maine.)

Science The sun is one of the story's major symbols. Introduce children to the concept of a calendar, explaining how and why people divide time into different periods. Introduce a lesson on the sophisticated astronomy of pre-Columbian Mexican and Central American civilizations, teaching how these peoples developed calendars and the ability to predict astronomical phenomena. Have children make their own calendar, perhaps illustrating it in the style of the book.

Other Recommended Children's Books

Native American folktales:

The Invisible Hunters, by Harriet Rohmer
Mother Scorpion Country, by Harriet Rohmer
The Wind Eagle and Other Abenaki Stories, by Joseph Bruchac
North American Indian Stories, by Gretchen Mayo

Stories with a moral:

Hawk, I'm Your Brother, by Byrd Baylor
Brother Eagle, Sister Sky, by Chief Seattle
Judge Rabbit and the Tree Spirit, by Lina Mao Wall and Cathy Spagnoli
Riches, by Esther Hautzig

Transcultural stories:

The Way to Start a Day, by Byrd Baylor
How My Parents Learned to Eat, by Ina Friedner
Talking Walls, by Margy Burns Knight
How My Family Lives in America, by Susan Kuklin

Resources for Teachers

Austin, Mary C. and Esther C. Jenkins. *Promoting World Understanding Through Literature*, K-8. Littleton, Co: Libraries Unlimited, 1983.

Miller-Lachmann, Lyn, ed. *Our Family, Our Friends, Our World: An Annotated Guide to Significant Multicultural Books for Children and Teenagers*. New Providence, NJ: R.R. Bowker, 1992.

Resources for the Classroom

Anderson, William M. *Teaching Music with a Multicultural Approach*. Reston, VA: Music Educators National Conference, 1991.

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Knight, Margy Burns and Thomas V. Chan. *Talking Walls Activity Guide*. Gardiner, ME: Tilbury House, 1992.

Civilizations of the Americas. Austin, TX: Raintree/Steck-Vaughn, 1992.

Forbes, Jack D. and Carolyn Johnson. *Handbook for the Development of Native American Studies*. Davis, CA: Native American Studies Tecumseh Center, 1972.

Harvey, Karen D., Lisa D. Harjo and Jane K. Jackson. *Teaching About Native Americans*. Washington, DC: National Council for the Social Studies, 1990.

Supplemental Children's Books

Chermayeff, Ivan and Jane Clark. *First Words*. New York: Harry N. Abrams, 1990.

Watson, Jane Werner. *The First Americans*. New York: Pantheon Books, 1990.

Additional Recommended Children's Books on Diverse Cultures

Transcultural Studies

Baylor, Byrd. *The Way to Start a Day*. New York: Charles Scribner's Sons, 1977. (Grades K - 4)

Every day, in different parts of the world, people rise to greet the sun and welcome a new day. Through simple verse, this book describes different ways people start their day, why it is important to respect each new sunrise, and how to experience the magic of a new day.

Hamilton, Virginia. *The Dark Way*. New York: Harcourt Brace Jovanovich, 1990. (Grades 3 - 4)

This book presents twenty-five stories about the spirit world from cultures around the globe. Each story is followed by an author's comment, describing the story's origin and the culture that created the story. The stories explore such universal themes as fear of death, controlling the animal passions within us, the desire for immortality, and spirited trickster characters.

Knight, Margy Burns. *Talking Walls*. Gardiner, ME: Tilbury House, 1992. (Grades K - 4)

Introduces children to different cultures by exploring walls around the world. The book shows the impact of walls on the people who build and are divided or unified by them. The fourteen walls described range from the Great Wall of China, to the wall of an Egyptian house with pictures showing the family's pilgrimage to Mecca, to the Vietnam Veterans' Memorial in Washington. Other walls are in places as diverse as Zimbabwe, Jerusalem, India, and Cuzco, Peru. (For information on the accompanying Teacher Activity Guide, see the annotation in the Teacher Resource Bibliography, Chapter 8.)

Spier, Peter. *People*. New York: Delacorte Press, 1980. (Grades 1 - 4)

This non-fiction book, with colorful and detailed illustrations, shows how people around the world are different. Among other topics the book explains differences in physical appearance, play, pets, homes, holidays, food, religion, and languages. It ends with the idea that the world would be dreadfully dull if everyone were the same, so we should celebrate our uniqueness and differences.

Africa

Aardema, Verna. *Bringing the Rain to Kapiti Plain*. New York: Dial Books for Young Readers, 1981. (Grades K - 2)

> Aardema retells a tale from the Nandi, in Kenya. Ki-pat, while tending his herd, shoots an eagle feather into the dark cloud hanging over the plain, creating rain that makes the grass green and feeds the cows. The story uses a cumulative nursery rhyme reminiscent of European stories.

Steptoe, John. *Mufaro's Beautiful Daughters*. New York: Lothrop, Lee and Shephard, 1987. (Grades 1 - 4)

> Mufaro's two daughters are very beautiful. Nyasha is kind and considerate, but everyone except Mufaro knows Manyara is selfish and bad-tempered. When the king wants to marry, Mufaro decides that only a king can choose between his daughters. Manyara leaves for the city on her own, determined to be the first to see the king. On the way, she ignores a hungry boy and the advice of an old woman. At the palace, she sees only a monster snake. Nyasha, who leaves the next morning accompanied by others from her village, feeds the boy and pays respect to the old woman. When she arrives, she discovers that the monster is a friendly snake. The snake turns into the king, who had also been the hungry boy and the old woman. He had learned that Nyasha is worthy as well as beautiful, so they marry. Manyara lives in the palace, but as a servant to the Queen, her sister.

Williams, Karen Lynn. *Galimoto*. New York: Mulberry Books, 1990. (Grades K - 3)

> In a story set in a contemporary African village, Kondi is determined to make a galimoto, a push toy made of wires. His brother laughs at the idea, saying a boy seven years old cannot make such a complicated toy. All day, Kondi goes about gathering the wire he needs: from his friends, the village shop, the mill where the maize is ground, and the trash heap. Finally, he has enough, and he makes his galimoto, an intricate car fashioned of wire and bamboo.

African America

Hamilton, Virginia. *The People Could Fly: American Black Folktales*. New York: Alfred A. Knopf, 1985. (Grades K - 4)

> This collection of twenty-eight folktales is divided into four sections: animal tales; tales of the real, extravagant, and fanciful; tales of the supernatural; and slave tales of freedom. As the author explains in the introduction, slaves created a body of folktales about their experiences. After the Civil War, some of these tales were transformed into stories of people who outwitted the slave owners and won their freedom. Other stories were based on true tales of escape from slavery, or on tales of magic and fantasy. "These folktales were once a creative way for an oppressed people to express their hopes and fears to one another. As part of our tradition and history, they also belong to all of us."

Lester, Julius. *The Knee-High Man and Other Tales*. New York: Dial Books for Young Readers, 1972. (Grades K - 4)

> These six stories from the tradition of African American folk literature were originally told among the slaves. Slaves made up stories, many of which were actually about relations between the slaves and owners, as a form of resistance and as a way to transmit their culture and values from generation to generation. Here are the adventures of the knee-high man; the dog and the cat; Mr. Snake; Mrs. Wind and Mrs. Water; and two favorite characters of African American literature, Mr. Rabbit and Mr. Bear.

Asia

Va, Leong. *A Letter to the King*. New York: Harper Collins, 1988. (Grades K - 4)

This Chinese folktale, published in Chinese and English, was originally written over two thousand years ago. It is about one young girl's struggle in a world where only boys are valued. Ti Ying's father is the village doctor. When he fails to cure the king's relative, he is arrested and sent to the capitol to be imprisoned. The father laments his lack of sons, whom he believes could help him. Ti Ying bravely accompanies her father on the long journey. She writes to the king, asking him to free her father. The palace guards refuse to deliver the letter because she is an insignificant girl. When the king leaves the Forbidden City, Ti Ying risks severe punishment by handing her letter directly to the king. The king, moved by this brave girl, orders her father released. There is a great feast in the village when Ti Ying and her father return.

Bond, Ruskin. *Cherry Tree*. Honesdale, PA: Caroline House, 1988. (Grades K - 4)

Rakhi returns from the bazaar in Mussoorie, India, with bright red cherries. After she eats the last one, her grandfather suggests she plant the seed in a corner of their garden. There are few fruit trees in the Himalayan foothills where she lives, so she is joyful when the tree grows. The tree survives monsoons, wagon carts, and caterpillars, returning to life each time it is damaged. After four years, Rakhi is rewarded by the first cherry blossom. As the tree and Rakhi continue to thrive, Rakhi looks forward to telling her children how she and her grandfather planted the tree many years ago.

Kem, Veasna and Vech Pra. *The Three Little Fawns*. Portland, ME: Portland Public Schools, 1988. (Grades K - 4)

In this Kampuchean (Cambodian) folktale, similar to the European "Three Little Pigs," the two older fawns are lazy. The oldest convinces his two brothers to build a house of palm leaves. When done, the middle brother convinces the youngest to build a house out of bamboo. The youngest, who has no one to help, builds his house out of strong wood. A tiger destroys the houses of the two older brothers whom he then puts in a sack. The tiger is unable, however, to destroy the youngest fawn's house. This fawn builds a fire and scares the tiger away. The other two fawns are rescued, deciding never to be lazy again.

Rose, Deborah Lee. *The People Who Hugged the Trees*. Niwot, CO: Roberts Rinehart, 1990. (Grades K - 4)

As a girl, Amrita loved the forest that stood at one end of her village in India. The trees provided shade from the desert sun and protection from sandstorms. When she grew to adulthood, she took her own children to the forest to teach them her love for the trees. One day, the Maharajah's soldiers arrive to cut down the trees for a new fortress. Amrita runs to her village and rouses the other villagers, who rush to save the forest. The soldiers, frustrated, return to the Maharajah, who brings even more soldiers to demolish the forest. Before they cut down the trees, a fierce sandstorm drives villagers and soldiers alike to the protection of the forest. After the sandstorm passes, the Maharajah recognizes the villagers' wisdom and bravery, declaring that the forest will always remain a green place in the desert.

Say, Allen. *Tree of Cranes*. Boston: Houghton Mifflin, 1991. (Grades K - 4)

A young boy in Japan celebrates Christmas in this book about the blending of family and cultural traditions. The boy disobeys his mother by playing at the neighbor's pond. When he comes home ill, she puts him to bed while she finishes making origami cranes. After a long time, the boy opens the window, where he sees his mother digging up a bonsai tree. She decorates the tree with the cranes and with candles, telling him about her childhood in California and about a special day of love and peace. The next day, he finds a samurai kite under the tree, and he and his father build a snowman. Looking back, the man who was the boy remembers that day of peace, his first Christmas.

Wall, Lina Mao and Cathy Spagnoli. *Judge Rabbit and the Tree Spirit*. San Francisco: Children's Book Press, 1991. (Grades K 4)

Judge Rabbit stories are part of the Cambodian folktale tradition. In this story, told in English and Khmer, a young man is called by his king to go to war. Hearing the man lament the loss of his loving wife and peaceful home, a tree spirit decides to investigate. Liking what he sees, he assumes the man's shape. After many months, the real husband returns home. The wife is dumbfounded to see them both, but cannot tell her husband from the tree spirit. In despair, the husband asks Judge Rabbit for help. Judge Rabbit tricks the tree spirit into revealing his true nature, proving that wisdom can fool even spirits.

Young, Ed. *Lon Po Po*. New York: Philomel Books, 1989. (Grades 1 - 4)

The Chinese tale of Lon Po Po, "Granny Wolf," similar to the European story of "The Wolf and the Seven Little Kids," comes from ancient Chinese tradition. In the story, the mother goes to visit her mother, leaving her three daughters for the night. She warns her children to keep the door closed tight. That night, a wolf disguised as their grandmother comes to the door and convinces the children to let him in. They do, until the oldest discovers that their Po Po is really a wolf. She rescues herself and her sisters by tricking the wolf into climbing a ginko tree to get the delectable nuts.

Canada and Franco-America

Clarke, Ginette Lamont and Florence Stevens. *Et si l'autobus nous oublie?* Montreal: Livres Toundra, 1990. (Grades K - 4)

Written in French, this story presents a situation familiar to all children. *And if the School Bus Forgets Us?* is the story of two children preparing for their first day of school. Their fears lead them to pack most of their belongings to take to school, but of course they cannot carry so much onto the bus. After reassurance, they board the bus with only those things they really need.

Kurelek, William. *Lumberjack*. Montreal: Tundra Books, 1974. (Grades 1 - 4)

The author relates his experience as a young man working as a lumberjack in Ontario and Quebec during the 1940s. Each page, discussing a different aspect of the traditional lumberjack's life, is accompanied by an original drawing showing the work and lifestyle of this occupation in the days before chainsaws and mechanization.

Lane, Barry. *Ce jour-là en Nouvelle-France*. Quebec: CAP-AUX-DIAMANTS, 1989. (Grades 2 - 4)

Written in French and told from the perspective of Justin Duchesnay, a young officer, the author explores the history, architecture, and culture of Quebec in the eighteenth century. The concluding section offers short supplemental essays for adults and photographs of old Quebec's architecture.

Caribbean

Bryan, Ashley. *The Cat's Purr*. New York: Atheneum, 1985. (Grades K - 2)

Cat and Rat are best friends. Cat's uncle visits, bringing him a tiny drum. This drum is special; when stroked, it makes a soft "purrum purrum" sound. Cat is entranced. When he plays it for Rat, so is Rat. Rat wants to play the drum himself, so he tricks Cat into thinking he, Rat, is sick. Cat leaves to work in the fields, but Rat stays behind. When Cat hears the drum, he returns from the fields to catch Rat. To escape, Rat throws the drum into Cat's open mouth. Cats and rats are no longer friends, but cats now purr when gently stroked.

Bryan, Ashley. *The Dancing Granny*. New York: Aladdin Books, 1977. (Grades K - 4)

This book, a retelling of a West Indian folktale, explains how Granny loves to dance more than anything in the world. She beats out a rhythm as she plants and harvests her vegetables. Her crops seem to leap from the earth. Spider Ananse wants some of that delicious food, so he starts to sing a dancing song. Granny can not help herself. She cartwheels out of the garden and dances until she is miles away. Meanwhile, Spider steals her vegetables. Granny finally gets even. She catches Spider around the waist with her hoe, making him her dancing partner. Together, they dance farther than Granny ever had alone.

Europe

De Gerez, Toni. *Louhi, Witch of North Farm*. New York: Puffin Books, 1986. (Grades K - 4)

In this folktale from an epic Finnish poem, Louhi decides to make trouble. While listening to Vainamoinen, the Great Knower, make beautiful music on his harp, she turns into an eagle, stealing the sun and moon. She locks them in her storeroom, so that the land is plunged into terrible darkness. Vainamoinen asks Seppo, a blacksmith, to make a new sun and moon. He tries, but there still is no light. Seppo, now very angry, makes an iron collar and chains to wrap around Louhi's neck. When Louhi hears of this, she returns light and the seasons to the world.

Geras, Adele. *My Grandmother's Stories*. New York: Alfred A. Knopf, 1990. (Grades 3 - 4)

The text weaves ten traditional Jewish folktales with the story of a young girl visiting her grandmother. As they prepare for the Sabbath, clean the house, cook and do laundry, the grandmother tells stories from her Russian Jewish heritage. The stories range widely, from ancient Jerusalem, where King Solomon teaches a miser to be generous; to the Russian countryside, where a clever peasant outwits the Czar; to a small village, where a Rabbi's wife gives wise advice.

Gordon, Erica. *The Rabbi's Wisdom*. New York: Peter Bedrick Books, 1991. (Grades K - 4)

In this Jewish folktale from Eastern Europe, a poor man asks his Rabbi for advice. The man, his wife, their parents, and their eleven children live crowded together in their small house. They are on each other's nerves night and day. The Rabbi says he will advise him as long as the man does exactly as he says. The Rabbi's advice is to move the barnyard animals into the house. This changes the family's perspective, so when the Rabbi tells the man to remove the animals, the family discovers they really do have enough space after all.

Haviland, Virginia. *The Talking Pot*. Boston: Little Brown, 1971. (Grades K - 4)

Filled with details faithful to Danish traditions, this folktale explains how a poor family triumphs over the village miser. The family decides it must sell its only cow, but on the way to the market, the father trades the cow for a three legged pot. This pot, however, is special because it can talk and walk. Once home, the pot makes several trips: to the rich miser's kitchen, where it is filled with pudding; then to the barn, where it is filled with wheat; and finally to the miser's house, where it is filled with gold coins. Each time, it returns the treasure to the poor family. The pot makes one last trip to the miser, who grabs for it. The pot skips away with the miser in pursuit. The family, poor no longer, often thinks of the pot, but it is never seen again.

Mani-Leib. *Yingl Tsingl Khvat*. Mt. Kisco, NY: Moyer Bell, 1918, 1986. (Grades 1 - 4)

Originally published in Yiddish by the poet Mani-Leib, who lived in a *shtetl* as a youth, this edition presents the original Yiddish poem and illustrations with English translation. Yingl Tsingl, a child's name occasionally appearing in Yiddish, and Khvat, meaning plucky, live in a village where snow does not fall during winter. The whole village is mired in mud. Yingl Tsingl Khvat meets a nobleman, who is so impressed by Yingl Tsingl's pluck that he gives him his horse and a magic ring. Yingl Tsingl uses the ring to make the snow fall, and then rides away on his horse. Every year, with the advent of winter and snow, the villagers remember the work of Yingl Tsingl Khvat.

Middle East

Heide, Florence Parry and Judith Heide Gilliland. *The Day of Ahmed's Secret*. New York: Lothrop, Lee & Shepard, 1990. (Grades K - 4)

Tonight, Ahmed will tell his secret to his family, but first he has work to do. Traveling in his donkey cart through Cairo, he delivers heavy bottles of fuel to his customers. Ahmed enjoys the sights and sounds of Cairo, the mighty river and desert that border the city, and the people he meets along the way. When finally home, he proudly tells his secret — he has learned to write his name.

Ludwig, Warren. *Old Noah's Elephants*. New York: G. P. Putnam's Sons, 1991. (Grades K - 4)

An old Israeli folktale that told of a "dangerous situation" on Noah's Ark inspired this story about what happened when the elephants began eating all the food. Noah asks for advice from the "highest authority," who tells Noah to tickle the hyena. This starts a chain of events, ending when a tiny mouse scares the elephants into leaving the food alone, restoring the Ark to tranquility.

McVitty, Walter. *Ali Baba and the Forty Thieves*. New York: Harry N. Abrams, 1989. (Grades 2 - 4)

In this, one of the most popular tales from *The Thousand and One Nights*, Ali Baba, a poor but honorable man, finds a cave filled with treasure. The treasure has been stolen by forty thieves. Ali Baba's older brother, rich but greedy, discovers the secret. He is murdered by the thieves, who decide they must kill whomever knows of their cave. They locate Ali Baba's home, but are outwitted by Morgiana, Ali Baba's foster daughter, who kills the thieves. Ali Baba's son and Morgiana marry. Ali Baba tells his son about the treasures, which they share wisely and generously. The family is blessed by Allah and loved by their city for many generations.

Native Central America

Rohmer, Harriet, Octavio Chow and Morris Vidaure. *The Invisible Hunters*. San Francisco: Children's Book Press, 1987. (Grades 1 4)

Told in Spanish and English, this legend of Nicaragua's Miskito Indians relates what happens when three brothers find a special vine, the Dar. The brothers promise the Dar, who can make them invisible, that they will never sell the meat of the *wari*, a delicious wild pig, or hunt with anything but sticks. On these conditions, the Dar allows them to take pieces of the vine on their hunts. The brothers become famous hunters. When European traders find the brothers, they convince them to sell the *wari* and hunt with guns. The brothers become greedy; the people go hungry, for their food is sold. As punishment, the Dar refuses to allow the brothers to become visible. The brothers beg the Dar and the village elders for another chance, but they are not forgiven.

Rohmer, Harriet and Dorminster Wilson. *Mother Scorpion Country*. San Francisco: Children's Book Press, 1987. (Grades 1 - 4)

In another legend from the Miskito Indians, Kati and her husband Nakili are very much in love. When Kati dies, Nakili refuses to be separated, convincing his relatives to bury them together. Nakili persuades Kati to take him with her to Mother Scorpion Country. Although Kati finds Mother Scorpion Country to be beautiful, Nakili does not, for he is still alive. Kati helps him return to this own land, where he tells his story to his relatives. When his tale is finished, Nakili reaches for the beads given him by Kati. The beads turn into a poisonous snake, biting him and sending Nakili back to Kati in Mother Scorpion Country.

Volkmer, Jane Anne. *Song of the Chirimia*. Minneapolis: Carolr-hoda Books, 1990. (Grades K - 4)

This Guatemalan folktale, written in English and Spanish, retells a story of the ancient Maya. Clear Night, the king, has a daughter, Moonlight. They are happy until Moonlight grows up. It is time for Moonlight to marry, so the king orders all of the young unmarried men to the central plaza. Many bring beautiful gifts, but Moonlight is most impressed by a young man, Black Feather, who sings a joyful song. She tells him that if he can learn to sing like the birds, she will marry him. Black Feather goes deep into the woods to learn, but is unable to duplicate bird song. He is discouraged until the Great Spirit of the Woods appears and makes him a special pipe, a *chirimia*. Black Feather quickly learns to play such beautiful music that even the birds stop to listen. He returns to Moonlight, who is enchanted by his music, and they are married.

Native North America

Bruchac, Joseph. *The Wind Eagle and Other Abenaki Stories*. Greenfield Center, NY: Bowman Books, 1985. (Grades 1 - 4).

Bruchas says that in many history books, the Abenaki are reported as no longer present in large portions of their native homeland. In reality, many Abenaki went "underground," continuing to live throughout northern New England. The six stories gathered here, about Gluskabi and the wise advice of Grandmother Woodchuck, say much about what it means to be an Abenaki. Rather than physical punishment, Bruchac relates that Abenaki adults use the old stories which contain a lesson to correct their children's misdeeds. "A good story can stay with one for the rest of their life and continue to teach them — at least that is what Indian people believe."

Chief Seattle. *Brother Eagle, Sister Sky*. New York: Dial Books, 1991. (Grades K - 4)

Original paintings illustrate the words of Chief Seattle, written or spoken in the 1850's to the federal government which sought to purchase his people's land. In his speech, Chief Seattle spoke eloquently of the earth's sacredness and of what we now call ecology. He asked, "What will happen when the buffalo are slaughtered, the wild horses tamed, the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted by talking wire? It will be the end of living and the beginning of survival."

Depaola, Tomie. *The Legend of the Bluebonnet*. New York: G. P. Putnam's Sons, 1983. (Grades K - 3)

A folktale tells how She-Who-Is-Alone, a child of the Comanche People, sacrifices her doll to end a drought. Her warrior doll was made by her parents who had died of hunger. The people send a shaman to listen to the Great Spirits. The shaman reports that the people have become selfish. They must make a burnt offering of their most valued possessions, scattering the ashes to the farthest point of the Earth. That night She-Who-Is-Alone offers her doll to the Great Spirits. In the morning, the people are astonished to see the land covered with bluebonnets. As the people say their thanks, a warm rain falls.

Mayo, Gretchen Will. *Earth Maker's Tales: North American Indian Stories*. New York: Walker, 1989. (Grades 3 - 4)

This book collects stories from seven different Native American nations that explain earthquakes, floods, daylight, mountains, tornadoes, rainstorms, thunder and lighting, and rainbows. Each chapter is preceded by short summaries of other legends about the earth and the sky. The book explains how stories were passed from generation to generation, shared between nations, and told to European settlers.

Munsch, Robert and Michael Kusugak. *A Promise Is a Promise*. Willowdale, ONT: Firefly Books, 1988. (Grades K - 4)

As the authors explain, "The Inuit traditionally spend a lot of time on the sea ice, so the Qallupilluit were invented to help keep small children away from dangerous crevices." In the story, Allashua disobeys her mother by fishing on the sea ice. Suddenly, the Qallupilluit drag her under the ice. She escapes by promising to bring them her brothers and sisters. After her parents thaw her out, Allashua tells them what she has done. They reply, "a promise is a promise," deciding the only way to rescue their children is to trick the Qallupilluit. As her parents dance to distract the Qallupilluit, the parents send their children to the sea ice to keep the promise. But because the Qallupilluit are watching the dance, the children are released from the promise and are saved.

Ortiz, Simon. *The People Shall Continue*. Revised ed. San Francisco: Children's Book Press, 1988. (Grades 1 - 4)

An overview of Native American history for children written by an American Indian and poet, this book extends in time from creation to the present day. Written in the rhythms of traditional oral narrative, the story encompasses the experiences of Native peoples living in all parts of the United States. As the afterword explains, "In the last part of the story, the concept of 'the People' is enlarged to encompass all peoples living on this land who have been the victims of inhumanity. We must take great care with each other. We must ensure that life continues."

Sewall, Marcia. *People of the Breaking Day*. New York: Atheneum, 1990. (Grades 1 - 4)

The Wampanoag people, the "People of the Breaking Day," live in southeastern Massachusetts. They were the Native Americans who greeted the Pilgrims. This book tells of the customs, traditions, spirituality, and way of life of the Wampanoag before the meeting of two very different cultures.

Shetterly, Susan Hand. *Raven's Light*. New York: Atheneum, 1991. (Grades 1 - 4)

This story from Native American peoples of the northwest coast tells how the Raven creates the world when he drops a stone into the sea. From a sack around his neck, the Raven pulls out plants and animals to populate his world. He can only see by the light of the stars, however, so he enters the Kingdom of Day by turning into a cedar frond. The frond floats down a stream, where it is drunk by a young woman. She gives birth to a son, who turns into the Raven and steals the light, illuminating the world.

Steptoe, John. *The Story of Jumping Mouse*. New York: Lothrop, Lee & Shephard, 1984. (Grades K - 4)

Based on a legend of Northern Plains Native peoples, this story tells of a humble mouse who yearns to know the mysteries that lie beyond the familiarities of home. The first evening of his perilous journey Magic Frog befriends him, imbuing the mouse's legs with extra strength. Magic Frog tells Jumping Mouse he will reach the Far Off Land if he keeps hope alive within him. Along the way, Jumping Mouse meets a bison who has lost his sight and a wolf who has lost his sense of smell. Jumping Mouse uses his magic to restore their senses, but he loses his own ability to see and smell. In despair, he wonders how he will survive. Magic Frog reappears, praising Jumping Mouse's compassion and spirit. He tells Jumping Mouse to jump high into the sky. As he does, Jumping Mouse turns into an eagle, who can live in the Far Off Land forever.

Wabnaki Bilingual Education Program. *Raccoon; Turtle; Koluskap and His Relatives Loon Wind; When Koluskap Left the Earth*. Indian Township, ME: Wabnaki Bilingual Education Project, 1976. (Grades K - 4)

These four books tell traditional Passamaquoddy stories in Passamaquoddy with an English translation. In *Raccoon*, the raccoon escapes from Muwin (a big bear). In *Turtle*, Koluskap changes his uncle into a turtle to protect him. In *Koluskap and His Relatives Loon Wind*, Koluskap searches for and finds his captured relatives, he teaches loons to call him, and he tames the wind by capturing Wocanson, the great bird. In *When Koluskap Left the Earth*, Koluskap gives gifts to four Indians who find him after he has returned to his own house.

CHAPTER 4

Creating Community

Introduction

> *"Real community is based on memory, on shared experience over time, continually revivified by comment, by reference, by telling the story over and over again."*
>
> **Margaret Mead**

On the night of October 1, 1943, German police began arresting Danish Jews. News of the arrests were leaked by several German sources to the Danes, whose response was immediate. Danes took Jews into hiding until they could be transported to the shore. From there, with the help of Danish fisherman, they escaped to Sweden, where the government had arranged refuge.

The rescue operation took three weeks, during which 7,200 Jews and about 700 non-Jewish relatives were taken to safety. All segments of the Danish community worked together on the rescue. The King and dozens of economic and social organizations protested the arrests. Danish resistance members helped organize the escape. Danish pastors protested, urging their congregations to assist the Jews. Universities closed down for a week, so students could participate in the rescue.

Even with maximum effort, the rescue was not completely successful. Approximately five hundred Jews were captured and sent to the Theresienstadt concentration camp, but the Danes did not give up. They managed to rescue most of these Jews also, arranging for their transfer before Theresienstadt was closed and its prisoners sent to Auschwitz. By the end of the war, only seventy-seven Danish Jews, out of an estimated pre-war population of eight thousand, had been murdered in the Holocaust.

This action was unparalleled in occupied Europe. Throughout Europe, however, the number of Jews killed varied from country to country. For example, in Germany, Austria, Poland, and the Baltic States, nearly ninety percent of the Jews were murdered, almost three and a half million people. In Italy, about twenty percent of the Jews were killed, most after German occupation of the country.

There are many reasons why Jews were almost annihilated in some countries but not in others, such as length of occupation, the level of anti-Semitism, the concentration of Jews in ghettos, and the continued existence of a national government. Certainly, however, each country's acceptance or rejection of Jews as community members was an important factor.

The Danes' heroic rescue raises important questions about community. What forces create community? How does a community protect and nurture all its members, including those who may be perceived as different? In times of stress, what motivates people to defend the well-being of all community members? Why do some communities do this, but not others? What values do communities impart to children?

Some of the children's books in this chapter are fanciful, some are serious. They all challenge children to explore the meaning of community, to define their communities, and to think about how community members accept and help each other.

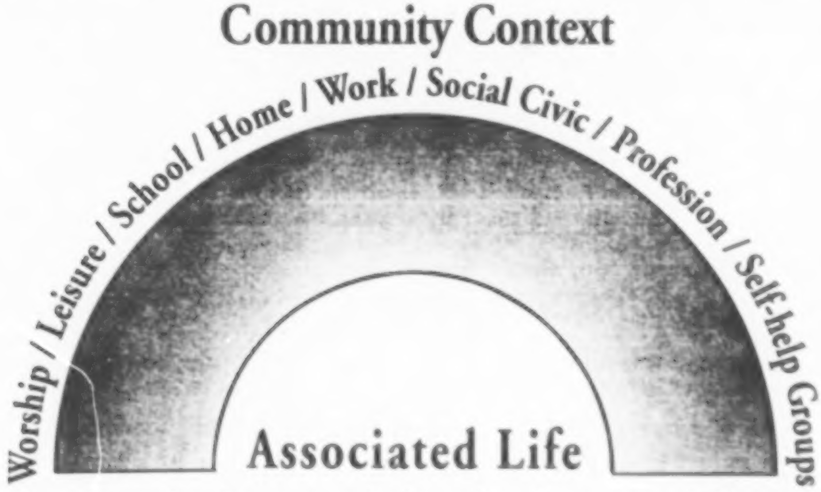
Meaning of Community

The *American Heritage Dictionary* first defines community in its most usual sense, as "a group of people living in the same locality and under the same government." The last definition, truest to the Latin root word for community — "*communis*," meaning common — conveys a deeper meaning of community as connectedness. This entry defines community as "common participation or possession."

Community is more than a place, more than a government, and more than one relationship. John McKnight, a community organizer and professor at Northwestern University, says "community exists in the world of associations. Associations are people who come together in groups to work and celebrate, on a face-to-face basis, under their own control. True community occurs when associations come together."

Community is strongest when its members have a multitude of relationships. The more connections, the more shared memory, the more passing of shared experience to new community members, the more communities are able to protect the well-being of all its members.

For adults in a typical community, associated life might look like this.


Community Context
Worship / Leisure / School / Home / Work / Social Civic / Profession / Self-help Groups
Associated Life

Children also have personal and associational relationships. Even young children can recognize their communities, learn how they are created, and discover how all people benefit by working cooperatively.

Communities perform important functions. Communities are places where physical, emotional, and relationship needs are best met. They also supply a continuity of human relationships where children, through participation in community life, learn the values and interpersonal skills they need to contribute to their society.

Making Communities Competent

One of the truths demonstrated by the Holocaust is that communities contain the potential for both acceptance and rejection of their members. The Holocaust experience is vivid and stark: a few communities hid or helped Jews to escape, many were passive, others turned in their Jewish neighbors to the Nazis.

This experience, of course, is not limited to the Holocaust. Today, some communities reach out to support and integrate refugees, homeless people, people with disabilities, and members of other groups who can be perceived as different or dangerous. Others enclose themselves, attempting through discrimination, animosity, and sometimes violence to keep people perceived as different out of their neighborhoods and associations.

A community becomes competent in accepting and protecting all its members when people make the effort, through personal and associational relationships, to really learn about each other. Schools need to be competent communities. The books in this chapter teach about community, but children learn the most by observing and emulating adult behavior. When all adult members of the school community — teachers, coaches, counselors, principals, administrators, school board members — put these principles into action, schools transmit the values of competent, caring communities to the next generation.

A competent community:

- appreciates and celebrates diversity among its members;
- makes all people feel welcome and accepted;
- makes an extra effort and takes the time to be courteous, helpful, and responsible — perhaps even to be heroic to one another.[1]

Human Rights as Expressions of Community Values

History of Human Rights

The modern legal concept of universal human rights is a recent development. It is, however, rooted in ancient traditions from around the world.

In the West, the Romans placed great emphasis on the concept of *jus gentium*, which were laws Romans found common to the legal systems of their different subject peoples. These commonalities commanded respect as reflections of universal values. The Roman concept of *jus naturale*, natural justice, was derived from the universal values expressed in *jus gentium*. During the middle ages, theologians rediscovered this principle. Thomas Acquinas called it "natural law," the philosophical term still used today.

The theological development of natural law begun in the middle ages was affirmed and radically altered by the eighteenth century American and French revolutions. These revolutions established the foundation of the state in a constitution rather than in a monarchy or theocracy. For the first time, the United States Bill of Rights and the French Declaration of Rights of Man and Citizen formally enumerated and defined the rights and freedoms of individuals.

Thus began the development of national human rights law, demanded by the people and encoded in constitutions, legislation, and court decisions. Relying upon these new forms of law, the process of creating national human rights, also called civil rights, spread rapidly through much of Europe and the Americas. By World War II, many countries had adopted their own versions of human rights, making them the law of their land.

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[1] John O'Brien. *Learning about Citizen Advocacy*. (Atlanta, GA: Georgia Advocacy Office, 1987), section 5, p. 13.

The advent of absolute dictatorship in Germany and Russia showed the fallacy of relying upon national human rights for individual protection. The world went to war for political and economic reasons certainly, but also because national human rights laws failed to protect people from governments which assumed absolute authority over their citizens and subject peoples. Because of the doctrine of national sovereignty and the collapse of the League of Nations, there was no method, short of war, for other countries to intervene in the affairs of despotic governments.

The Holocaust and the destruction of World War II shocked and revolted people around the world. Even before the war ended, the Allies began plans for the United Nations. They realized a new forum for international cooperation and the development of common values were essential to protect human life and to forestall the tremendous risk and cost of stopping aggression through warfare.

The Nature of Human Rights

In law, the term "right" is ambiguous. For our purposes, "law" is rules of conduct treated within a community as binding on all its members. "Rights" are claims made by those members upon the community.

One position, called legal positivism, views rights as those claims which are defined and enforced by law. If a claim is made that cannot be enforced, it is simply not a right. For legal positivists, enforcement is possible when the right is *written* and when there are courts and police to apply and *enforce* the written law. In the United States, for example, citizens have the positive right to freedom of speech because it is written in the Bill of Rights, made applicable to the states by Supreme Court decisions, and enforceable by a judicial system backed by the police power of the state.

A second viewpoint on rights is that conceived by moral philosophy. In this conception, rights are not limited to those that are enforceable. Rights are moral. They are contained in the values necessary for justice. The word "*justice*" comes from a Latin root word meaning righteousness. The human need for justice exists regardless of whether rights are written and enforceable.

So, the crucial question is posed. Are human rights positive rights or moral rights? Are they rights we actually have or rights we ought to have?

This distinction is critical. If students are taught that human rights are those we ought to have but which do not yet exist as positive law, they may fail to grasp that human rights express universal moral values, offering guidance when faced with difficult moral choices. If students are taught that human rights not only exist but actually protect all people from want and the vagaries of national governments, they may fail to grasp the importance of their future role, as individual citizens and community members, in ensuring human rights for all.

The answer to the question whether human rights are positive legal rights or moral rights is that they are moral rights which many countries have adopted and some actually enforce. In those countries, they are also positive rights. Within the scope of the international community, they are principally moral rights which are perhaps in the process of becoming positive law. The task before us is to find methods for enforcing human rights internationally, so that all people can freely exercise and enjoy them. That this is not the case in much of the world, however, does not vitiate the importance of human rights as statements of moral values.

Maurice Cranston, in *What Are Human Rights?*, argues that the assertion that there is only one genuine kind of law, positive law, lacks subtlety and causes mischief. At best, it is frustrating to be told one has a human right but it is not enforceable. Nevertheless, before individuals can protest that a wrong has been done, a correlative right must be stated and recognized. Human rights serve this purpose. People must have the words to claim their rights before rights can be written and enforced.

Second, vesting all legal authority, positive and moral, in government can lead to governments enacting and enforcing laws that profoundly harm their citizens. Again, the Holocaust provides a chilling example. Before implementing the Final Solution, the Nazi party proposed, the Reichstag passed, and the German courts enforced laws stripping Jews of their possessions, access to jobs and schools, and their citizenship. This permitted the majority of the German people to believe these laws were lawful and therefore to be obeyed. There was no alternative body of rights with which to judge the validity of these laws. Human rights documents offer that higher authority.

Conceptually, human rights have the following characteristics:

- Human rights are *inherent*, they attach to each person simply by nature of each person's humanness.
- Human rights are *universal*, they apply to each person regardless of the government under which he or she lives.
- Human rights are *inalienable*, they cannot be separated from the individual or transferred to another person.
- Human rights imply *equality* of all people in terms of dignity, respect, and rights.

Law changes constantly, as people insist that it reflect their values. The status of universal human rights today is essentially the same as the status of moral rights before their embodiment in national human rights law. For example, the rights in our Bill of Rights were moral rights insisted upon by the people of a new nation, and only gradually were incorporated into positive law. Today, our global community is attempting to create and enforce universal human rights under the auspices of the United Nations.

The United Nations and Human Rights

The United Nations was chartered in 1945. One of its first efforts, headed by Eleanor Roosevelt, was adoption in 1948 of the United Nations Universal Declaration of Human Rights. The Declaration is not binding law; it is the first internationally accepted list of those rights which should apply to all people. As such, it is a morally compelling document.

Summary of the United Nations Declaration of Human Rights

1. Right to freedom and equality of rights for all people.
2. Entitlement to all the rights and freedoms in the Declaration, without distinction or discrimination.
3. Right to life, liberty and personal security.
4. Prohibition of slavery and the slave trade.
5. Freedom from torture or cruel punishment.
6. Right to recognition as a person before the law.
7. Right to equal protection of the law.
8. Right to effective national remedies for violation of fundamental rights.

9. Freedom from arbitrary arrest, detention or exile.
10. Right to fair and public hearings.
11. Right to presumption of innocence until proven guilty.
12. Freedom from arbitrary interference with privacy, family, home, correspondence, honor, or reputation.
13. Freedom of movement within a State, and the right to leave a State.
14. Right to seek asylum from persecution.
15. Right to a nationality.
16. Right to marry and have a family; to marry only with full consent; to protection of family.
17. Right to own property.
18. Right to freedom of thought, conscience, and religion.
19. Right to freedom of opinion and expression.
20. Right to freedom of peaceful assembly and association.
21. Right to participate in government and to genuinely universal elections.
22. Right to social security and to economic, social and cultural rights indispensable to dignity.
23. Right to work, to equal pay for equal work, and to unionize.
24. Right to rest, leisure, and to periodic holidays with pay.
25. Right to an adequate standard of living (mothers and children are entitled to special care).
26. Right to education.
27. Right to participate in a community's cultural life.
28. Right to social and international order in which the Declaration's rights can be fully realized.
29. Right to exercise one's duties to the community.
30. Nothing in the Declaration may be interpreted as implying a right to destroy the Declaration's rights and freedoms.

After adopting the Declaration, it took the United Nations another twenty years to agree on international human rights treaties. These treaties are the United Nations Covenant on Civil and Political Rights and the United Nations Covenant on Economic and Cultural Rights. The text of the Declaration and the two human rights Covenants are reprinted in full in Chapter 7.

More than eighty-five countries have accepted these treaties, thereby obligating themselves to bring their national law into compliance with the human rights listed in the treaties. Unfortunately, the United States is not a signatory to either treaty, presumably because it would obligate us to change our national law in unpopular ways. For example, the treaties prohibit the execution of minors, which our Supreme Court has ruled to be constitutional.

Enforcement at the international level remains a significant problem. The United Nations has several complaint processes for violations of human rights, but the United Nations openly acknowledges that it lacks an effective enforcement mechanism. It relies upon investigation, education, and persuasion to implement universal human rights.

So, there is much work to be done to promote and protect human rights. Obviously, the international community has to find a way, either by giving the United Nations a court and armed enforcement capabilities or through some other mechanism, to enforce universal human rights. It would be a powerful lesson for children to understand they have a future role in this process.

In addition, existing documents are not necessarily the final statement on human rights. They can and should be changed as people's values change or expand. One student activity suggested in this chapter is for children to create their own human rights statement for their classroom. Learning that rights are fluid, capable of creation and change, is also a powerful lesson.

Community, Human Rights, and Citizenship

Typically, citizenship is viewed as the right to protection by a government, to vote, and to enjoy other privileges granted by the state. Indeed, this is the definition of citizenship in the American Heritage Dictionary.

Only in a legalistic sense, however, is citizenship granted by government. More accurately, citizenship exists when individuals come together in community, demanding their rights from government. John McKnight says citizenship is exercised not solely by voting but rather in an associated life where individuals have a voice and a place to act.

The way people choose to act as citizens in community is a function of their values. For example, if community members see Jews as unworthy of human rights and community acceptance, it is a short step to remaining silent, or even worse, assisting when discrimination and violence take place.

If community members see Jews as people with human rights just like other valued members of the community, it is an easier step to act to protect their neighbors from harm. The Danish experience tells us that when citizens speak up and act on their values as a community, they have tremendous power.

Today, citizens acting in community also have that power. Citizens can reject refugees, or welcome them into their community. Citizens can discriminate on the basis of ethnicity, or work to understand and change racist attitudes. Citizens can monitor, protest against, and stop human rights violations.

Since the Holocaust, we have many examples where citizens have accomplished just this. There were few human rights organizations before 1945; now, over a thousand groups worldwide monitor human rights violations in their communities.

In an introduction to an anthology on human rights, the Director of Amnesty International said, "The failures, shortcomings, and immense obstacles experienced in the generation since the signing of the Universal Declaration of Human Rights should never be underestimated. Censorship, illiteracy, government attacks on human rights monitors, cynicism, and deal-making in the councils of power will not be surmounted by the committed few. The movement for human rights must become truly global, carried forward by the millions rather than by the thousands of people if such barriers are to be surmounted."

"But the experience of achievement in adversity and astonishing growth since 1948 provide legitimate reason for hope that the aspirations of the human rights constituency — such goals as making torture 'as unthinkable as slavery' — may be within reach." By teaching children about community, teachers will help prepare today's young students to become part of those millions needed to protect the human rights of their neighbors.

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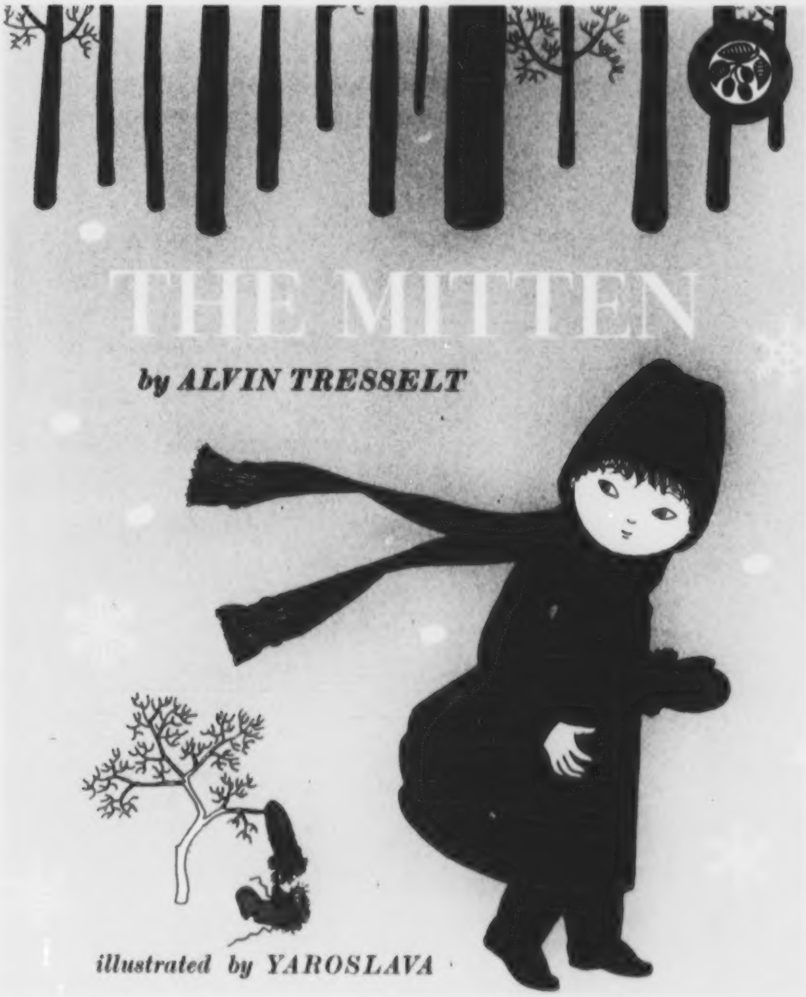
(GRADES K - 4)

The Mitten

by Alvin Tresselt

NEW YORK: MULBERRY BOOKS, 1964


THE MITTEN
by ALVIN TRESSELT
illustrated by YAROSLAVA

The Mitten by Alvin Tresselt, illustrations by Yaroslava. Copyright © 1964 by Lothrop Lee & Shephard. Reprinted by permission of Mulberry Books, an imprint of William Morrow & Company, Inc.

Story Summary

On the coldest day of winter, the young narrator's grandfather, himself a young boy at the time of the story, loses his mitten. A mouse spies the mitten, popping in to get warm. A frog happens by, and the mouse invites her in before she froze. Other animals — an owl, a rabbit, a fox, a wolf, a wild boar, and even a big bear — squeeze in. The animals are crowded, but very warm. Finally, an old cricket is invited inside. As she puts one foot in, the mitten splits in half. Just as the mitten splits, the boy discovers he had lost his mitten. He looks for it, but all he can find are some of the ripped pieces and a little mouse scurrying away with a bit of the lining. He is sure his grandmother has finished his new mittens, so he goes home. To this day, the grandfather says he never really knew what happened to his lost mitten.

Concepts Summary

Though a fanciful tale from Ukraine, The Mitten presents issues at the core of community. It asks children to consider what constitutes a community, how and why communities are created, and the effects of acceptance or rejection upon potential community members.

Objectives

The student should be able to:

- Define community;
- Recognize different forms of community;
- Describe how communities are created;
- Recognize and describe purposes served by communities;
- Understand the importance of individual sharing for communal well-being.

Materials

Books:	*The Mitten*, by Alvin Tresselt *The Rabbi's Wisdom*, by Erica Gordon *Christmas on Exeter Street*, by Diana Hendry
Art Supplies:	paper and markers, magazines for a collage
Equipment:	building blocks, flannel and yarn, puppets, different types of cloth used to make mittens, pictures of animals in the story

Concept: *Definition of Community*

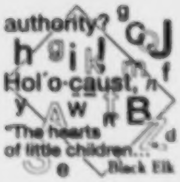
Discussion Questions

- Where did the animals who crowded into the mitten usually live? Do you think they usually lived with other animals like themselves, or do you think they lived all together?
- Were groups of animals living together in the forest a community? Why or why not?
- Were the animals in the mitten a community? Why or why not?
- Were the people in the story a community? Why or why not?
- How many communities can you find in the story?
- What are some common characteristics of these communities? What are some differences?
- What is your community? What is it like?
- Can people have more than one community? Is your class a community? Your school? Your town?

Activities

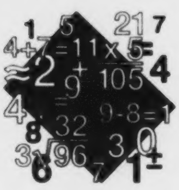
Art Using blocks or other materials, have children build a model of their community. Each child can describe to the class the physical characteristics of his or her community, also explaining the intangible qualities which make the whole a community rather than simply disparate, unconnected parts.

Drama Cut out a large mitten, using yarn to lace it together. Make stick puppets of the animals in the story. Have the class act out the story, placing the puppets inside the mitten as the teacher narrates. The play could be varied by using animals indigenous to Maine, or by changing the story's location.

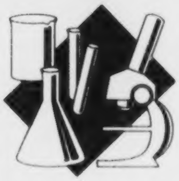


Language Arts Have children list the different groups they are part of and analyze which are communities and which are not. Have children identify their communities, using their analysis to discuss what turns groups into community. Help children write their own definition of community.

This is a "retold" story, based on a folktale. Introduce children to the idea of oral versus written transmission, the moral content of folktales, and storytelling as a method of communicating values. Have children speculate about how storytelling reinforces and transmits community from generation to generation.



Math Older children can work on problems related to proportion and ratio. For example, have them calculate the amount of space within a mitten. Compare proportionate pictures of animals for size, calculating the relative space each animal would need.



Science Have children compare the tensile qualities of different materials, identifying the materials having the kind of give necessary for expansion. Use this experiment to discuss why people might want to make mittens out of materials that expand.

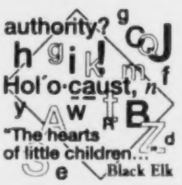
Concept: *Creating Community*

Discussion Questions

- If the mitten "was just the right size for a tiny mouse," how did all the other animals fit inside?
- Do you think being inside the mitten was comfortable as more animals crowded inside? Why do you think the animals already inside the mitten invited others to join them?
- What does it mean "to set a good example?"
- Are some of the animals who shared the mitten usually enemies? Why do you think they got along inside the mitten?
- If the mitten and the animals inside were a community, how did they create their community?
- What judgments did the animals sharing the mitten make to create their community?
- Do human beings always behave like the animals in the mitten? Why or why not? Can you think of examples in your school or neighborhood where people created a community?

Activities

Art Have children draw a picture of their own mittens and the various functions they could provide.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Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Have children make up their own mythical community, telling or writing a story of how the community was created and how the creatures who live there get along.

Older children can be introduced to the concept of implicit and explicit by discussing how the author implies that each of the animals is left with a piece of the mitten after it explodes. Have children list the facts given in the story, and the inferences that can be made from the facts. Discuss whether they enjoy being told everything or whether they like to add some facts of their own.

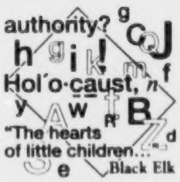
Science Use examples from the animal kingdom to demonstrate how animals create and live in communities. For example, children can study bees, dolphins, or wolves, analyzing what makes a hive, pod, or pack a community.

Concept: *Communal Well-being*

Discussion Questions

- What did the mitten do for the animals in the story? Why was this important?
- Why wasn't the boy in the story afraid his hand would be cold all winter after he lost his mitten? Whom did he know would take care of him?
- How do you think the animals stayed warm after the mitten exploded?
- Does this story have a happy or a sad ending?
- What examples in your community compare to the behavior of the animals in the mitten?

Activities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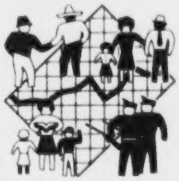
Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Have children tell or write a story about how the animals survived the cold winter after the mitten split apart.

Read and discuss how similar stories can exist in different countries and cultures. For example, *The Rabbi's Wisdom* is a Jewish folktale about a man who learns his home can accommodate all those who need shelter. *Christmas on Exeter Street*, a story from the United States in which a house nearly bursts at the seams, also echoes *The Mitten*'s themes.



Social Studies Have children choose a community, such as their classroom, and analyze what it needs to function. Specifically, have children explore the contributions of different community members, ways in which the community obtains important knowledge or resources, and what would happen if community members stopped working together.

Older children can envision and create a model community, designing buildings, services, community activities, and methods for sharing the community's culture with new members.

Choose a culture with a communal structure different from the majority of people in Maine. Discuss how people in that culture live together in community. Older children can examine the ways they live in community compared to the other culture, analyzing benefits of each.

Science Choose an ecological consequence of communal failure to safeguard the environment, such as how improperly disposed waste products contaminate the earth or how overuse of the land contributes to desertification. Explain the science involved in the example. Have children analyze how a community acting together can reverse the process.

Community Resources

People who have service animals, such as someone with a disability or someone who uses a dog sled team, can visit the class to discuss how they work together.

Children can visit a recycling plant to learn about recycling, new technologies, new materials created from waste products, and how community cooperation makes recycling possible.

Other Recommended Children's Books

Sharing:	*Old Noah's Elephants*, by Warren Ludwig
	The Invisible Hunters, by Harriet Rohmer
Meaning of community:	*Let the Celebrations Begin!* by Margaret Wild
	Swimmy, by Leo Lionni
	The Empty Lot, by Dale H. Fife
	Angel Child, Dragon Child, by Michele Maria Surat
Ecology:	*Brother Eagle, Sister Sky*, by Chief Seattle
	The People Who Hugged the Trees, by Deborah Lee Rose
	Tigress, by Helen Cowcher
	A River Ran Wild, by Lynne Cherry

Resources For the Classroom

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, 1989.

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Meagher, Laura. *Teaching Children About Global Awareness*. New York: Crossroad, 1991.

Supplemental Children's Books

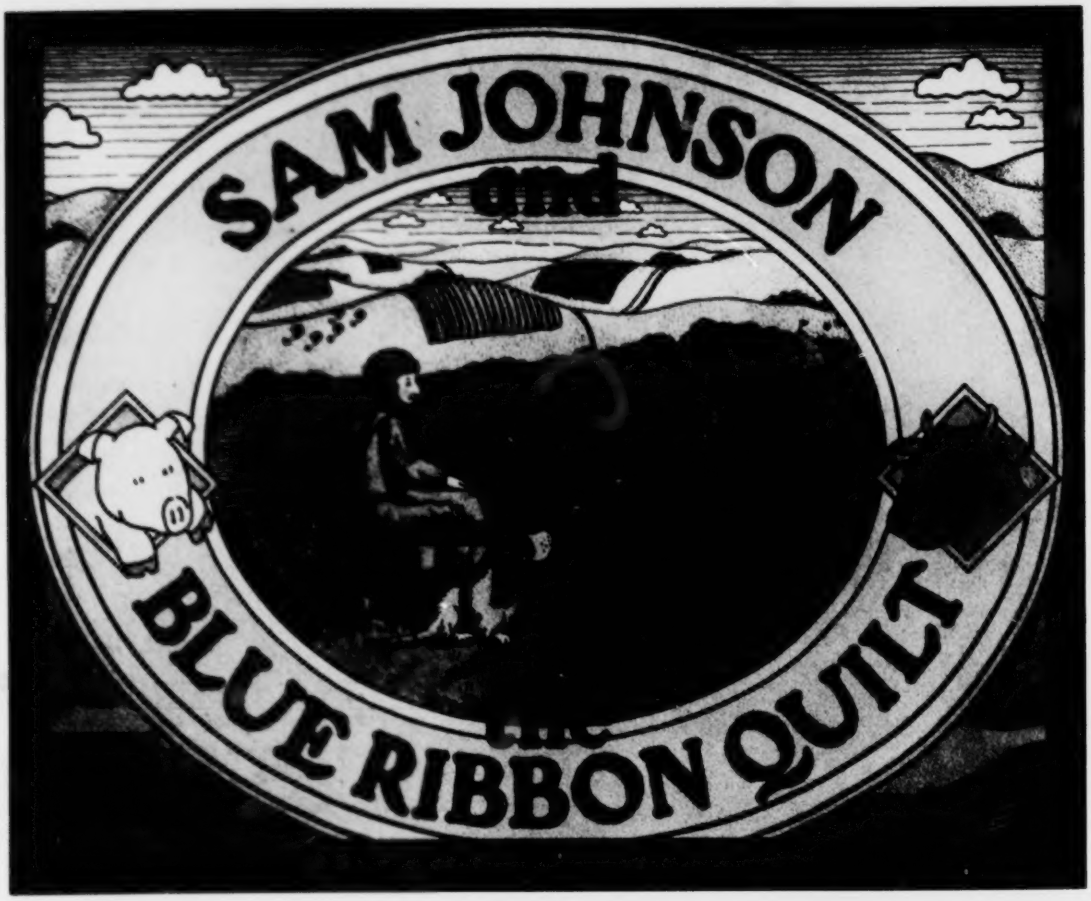
Pringle, Laurence. *Living Treasure: Saving Earth's Threatened Biodiversity*. New York: Morrow Junior Books, 1991.

(GRADES K-4)

Sam Johnson and the Blue Ribbon Quilt

by Lisa Campbell Ernst

NEW YORK: LOTHROP, LEE & SHEPHARD, 1983


SAM JOHNSON
and
the
BLUE RIBBON QUILT

Sam Johnson and The Blue Ribbon Quilt. Copyright © 1983 by Lisa Campbell Ernst. Reprinted by permission of Lothrop Lee & Shephard Books, a division of William Morrow & Company, Inc.

Story Summary

Sam Johnson discovers he has a flair for quilting, but when he attempts to join his wife's quilting club, he is laughed from the room. Believing his rights have been compromised, Sam organizes a men's quilting club. Both clubs decide to enter a quilt competition. On the way there, an accident occurs that damages the quilts. The women and men combine their efforts, making a new quilt fashioned from pieces of the separate quilts.

Concepts Summary

This story presents two major issues. The first, gender diversity, concerns differences between men and women, gender role expectations, stereotypical thinking, and equality. The second issue, working on a project, raises interesting questions about community. Why do people choose to compete or cooperate? Why do people work cooperatively to meet their needs, and in this process, produce useful and beautiful artifacts? How does a crisis affect a community? How do written or unwritten rules affect community cohesiveness?

Objectives

The student should be able to:

- Understand the concepts of gender, stereotype, equality, competition, cooperation, and community;
- Recognize ways women and men are different and similar;
- Learn that talent is not gender specific;
- Analyze how society historically assigns interests and work based on gender, how this is changing, and how this change can affect a community;
- Analyze how working on a project creates community, recognizing that this process exists in many cultures.

Materials

Book:	*Sam Johnson and the Blue Ribbon Quilt*, by Lisa Campbell Ernst
Documents:	Declaration of Independence, U.S. Constitution, Emancipation Proclamation
Art Supplies:	Cloth scraps for making quilts; rulers and tracing paper

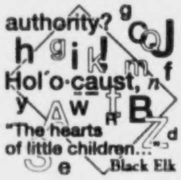
Concepts: *Gender Diversity, Equality*

Discussion Questions

- Why did Sam's wife chuckle nervously when he showed her his handiwork?
- What was Mrs. Johnson's attitude toward Sam's new interest? Why?

- In the story, who decided only women made quilts? Was this fair?
- Why is making a quilt usually thought of as women's work?
- Can you think of other examples of women's work? Men's work? Where do you think these ideas come from?
- Why would men want to make a quilt? Does quilt-making fit with your examples of men's work?
- How are the women and men in the story the same? Different? How are the girls and boys in your class the same? Different?
- How do you think Sam would feel if he were not allowed to make a quilt?
- Can you think of occasions when you were not allowed to do something just because you were a boy or girl? How did you feel? Would it make a difference if you had decided this for yourself?
- If boys and girls are different in some ways, can they still be equal? What does "equal" mean to you?

Activity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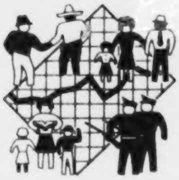
Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Have children use answers from the discussion questions to give examples of the following terms: different, same, gender, gender role, stereotype, and equality.

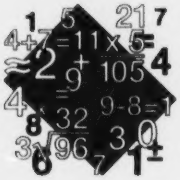
Have children tell or write a story, using these concepts, where traditional gender roles are reversed. Ask children to consider what obstacles they might encounter because of stereotypes and how they would overcome them.



Social Studies Show a copy of the Declaration of Independence and read, or ask children to find, the part that meant the most to Sam and the other men. Other documents, such as the Constitution or the Emancipation Proclamation, can be introduced.

Have children analyze why people write down which rights are important to them and why this is useful.

Have children define gender equality in their own words and develop a list of rights based on this for their classroom. The definition and list can be made into a poster, displayed, and used to resolve questions and disputes in the classroom community.



Math Have children write a story problem using gender-neutral language, for example a doctor sees 5 patients and a nurse sees 7. The answer should consider not only the number of patients treated during the day but assumptions about the gender of the nurse and doctor.

Concept: *Community Cooperation*

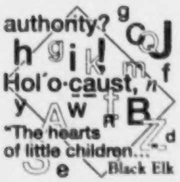
Discussion Questions

- How did the people in the story make quilts? What would you need to know to make a quilt? How could you learn these skills?
- Why do people make quilts?
- What is the crisis in this story? How was the crisis solved? Can you think of examples of a crisis in your life? What did you do?
- Why did the men and women stop competing and start cooperating?
- What good things happened when they worked together? What do you think Sam, his wife, and the other people learned from working together?
- How are competition and cooperation opposites?
- When can competition be good? Bad? When can cooperation be good? Bad?
- Besides making quilts, what other cooperative activities do people do to take care of themselves and survive?
- How can working cooperatively help a community to care for its members?

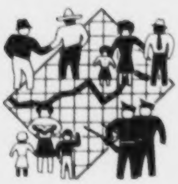
Activities

Art Look at different quilts and discuss various designs. Discuss whether the quilts tell anything about who made them.

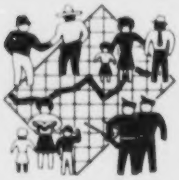
Children can design or make small quilts from scraps that tell their personal story. Or children can draw a quilt. Each of the border designs in the book comprises a traditional quilt pattern, such as "hole in the barn door." Using different geometric designs, children can create their own patterns and assign them fanciful names.



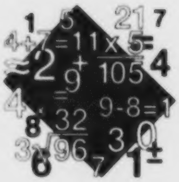
Language Arts Have children imagine telling a story by using a quilt form. Each square could consist of some vivid description expressed in a few words, with each frame adding another detail to the narrative.



Social Studies Discuss the history of quilting. Compare it with other crafts, such as baskets made by Maine's Native Americans, that are both beautiful and practical. For older children, this could be a research project, with each child assigned to discover a craft made by a particular culture, learning how it is made and used.



Have children conduct an experiment in cooperative activities and gender roles. One example would be to plan a winter camping trip or picnic. Have children decide what they would need to stay warm, to eat, and to survive a snowstorm. Watch for gender assumptions, such as boys assigned to collect wood or girls assigned to cook. After the activity is planned, discuss what they learned about their assumptions and about working together as a community.



Math Children can learn how math skills are essential to quilt making. Have children draw a quilt made of geometric shapes and then use a measuring stick to reproduce the components for a life-size quilt. (Tracing skills can also be practiced.) Children can actually make the large quilt out of construction paper.

Science Explore different ways of keeping warm, for example an oil furnace, an electric space heater, wood fires, warm clothes and blankets, another person's body heat. Compare ways people from different cultures in cold climates use the resources around them to keep warm. Consider different ways community members work together to create warmth during winter.

Community Resources

Children can bring quilts from home. Quilters can come to the classroom to discuss their craft.

Women and men who have nontraditional occupations can discuss their work and experiences.

People with winter camping experience can explain the equipment and cooperation needed to live outdoors during the winter. Several people could be invited, so that different methods can be compared, e.g. traditional Native American methods compared with high-tech equipment.

Other Recommended Children's Books

Gender:	*The Paper Bag Princess*, by Robert Munsch
	Bea and Mr. Jones, by Amy Schwartz
Community cooperation:	*Angel Child, Dragon Child*, by Michele Maria Surat
	My Grandmother's Journey, by John Cech
	Somebody Loves You, Mr. Hatch, by Eileen Spinelli.
	The Lily Cupboard, by Shulamith Levy Oppenheim
	Mrs. Katz and Tush, by Patricia Polacco
Quilts:	*The Rag Coat*, by Lauren Mills
	Tar Beach, by Faith Ringgold

For the Classroom

Anti-Defamation League. *The Wonderful World of Difference: A Human Relations Program for Grades K-8*. New York: Anti-Defamation League, 1986.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, 1989.

Supplemental Children's Books

Scholes, Katherine. *Peace Begins With You*. Boston: Little, Brown and Co., 1989.

(GRADES K-2)

Blueberries for Sal

by Robert McCloskey

NEW YORK: PUFFIN BOOKS, 1948, 1976

BLUEBERRIES FOR SAL
ROBERT McCLOSKEY

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Story Summary

Little Sal and her mother go to Blueberry Hill to pick blueberries for the winter. Meanwhile, on the other side of the hill, Little Bear and his mother are eating blueberries, storing food for their winter's hibernation. Little Sal loses sight of her mother. She thinks she finds her, happily following along, but it is really the mother bear. Little Bear, who has also lost his mother, goes off to search, finding Little Sal's mother instead. When Little Bear's mother hears the sound of blueberries hitting the bottom of a pail, she looks behind her and discovers Little Sal. Little Bear's mother, who is old enough to be shy of people, rushes off to search for her own child. Little Sal's mother, when she feels someone taking tremendous amounts of blueberries from her pail, looks behind her and sees Little Bear. Little Sal's mother, who is old enough to be shy of bears, rushes off to find her daughter. The people and bears unscramble, and each gather enough blueberries to last for the long winter.

Concepts Summary

In this whimsical story, humans and animals live cooperatively, sharing resources necessary to meet their needs. Their tale offers another perspective on community: community as an environment used by many creatures.

Objectives

The student should be able to:

- Understand the nature of the community shared by people and bears;
- Learn that people and animals occupy the same world and depend on the same resources;
- Recognize the similarities and differences between the two sets of mothers and children;
- Analyze the plot to understand what happens in the story.

Materials

Book: *Blueberries for Sal*, by Robert McCloskey

Art Supplies: Paper, markers, magazines for collages

Equipment: Pails, blueberries, dried peas dyed blue, or marbles, United States or world map

Concept: *Sharing Resources*

Discussion Questions

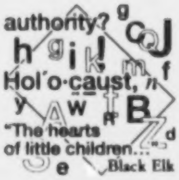
- Why are blueberries important to people? Why are they important to bears?
- What do Little Sal and Little Bear have in common? What do their mothers have in common?

- What might happen to bears if people decided to keep them away from Blueberry Hill?
- What might happen to people if there were so many bears on Blueberry Hill that they were afraid to pick blueberries?
- Why do you think Little Bear's mother didn't chase Little Sal and her mother off Blueberry Hill?
- Why do you think Little Sal's mother didn't chase Little Bear and his mother off Blueberry Hill?
- What makes this story have a happy ending?
- How could this story have an unhappy ending?

Activities

Art Ask children to find their favorite picture in the story, and to describe why they like it.

Have children draw Blueberry Hill, showing some of its other natural resources and animals which might use them.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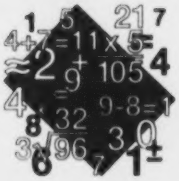
Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Have children identify each step in the story's plot. Discuss how each step is necessary for the next to occur. Change an element of the plot, asking children to tell or write a new ending based on possible consequences caused by the change.

Many words come from the way something sounds, such as "kerplunk." Have children identify other words that come from sounds, and create new words that imitate sounds.

Geography Identify the locations in Maine where blueberries grow, including where they are grown and harvested for sale. Discuss the geographic features that make certain parts of Maine ideal for blueberry production.



Math Divide children into teams of different sizes, scatter the blueberries, dried peas, or marbles, and hold a contest to see which team can fill the pail the fastest. Have each child count the number of objects he or she contributed. Use the contest to demonstrate the relationship between the number of people doing a job and the length of time necessary to complete the job.

Science Discuss how blueberries grow and what they provide by way of nourishment. As a project, children can create an appropriate environment in their class and grow blueberries, or other nourishing plants.

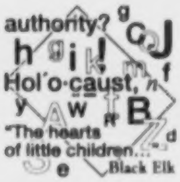
Concept: *Communal Environment*

Discussion Questions

- Is Little Sal's mother kind to Little Bear? Why?
- Is Little Bear's mother kind to Little Sal? Why?
- What is Little Sal's community? What is Little Bear's community? What parts of their communities do they have in common?
- Why do you think the mothers are shy about bears and people?
- What are some of the ideas this story teaches about bears, other animals, and people?
- Can you think of any other animals who might live on or use Blueberry Hill as their community?
- Do you think people and animals might share places other than a hill like Blueberry Hill? What other places might they share?
- Do you think it is important for people and animals to share their communities? When is this a good idea? When can this be a bad idea?
- What do you think your community might be like if there were no animals?

Activities

Art Have children draw pictures or make a collage of animals that live in Maine. Make a wall display with the pictures.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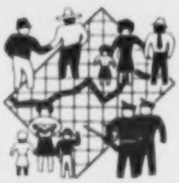
Language Arts Have children create their own definition of community to include the animals which share their ecosystem.

Have children list the different animals they have seen (include domestic and wild animals). Using the answers to the discussion questions, have children tell or write a story about what their community would be like if all these animals disappeared.



Social Studies Choose a different geographical region of the United States or a different country, and describe the people and animals who live there. Have children draw parallels between this community and their ecosystems in Maine.

Science Using the animals on the wall display, prepare lessons on the different animals. Describe each animal's habitat, and what the animal contributes to its larger ecosystem.

Community Resources

Invite people who rely on blueberries for their livelihood or who study blueberries to teach a class about blueberries and their role in Maine's ecosystem and economy.

Other Recommended Children's Books

Interactions between animals and humans:	*My Buddy*, by Audrey Osofsky
	Hawk, I'm Your Brother, by Byrd Baylor
	Why Mosquitoes Buzz in People's Ears, by Verna Aardema
Ecology:	*Tigress*, by Helen Cowcher
	The Empty Lot, by Dale H. Fife
	The Great Kapok Tree, by Lynne Cherry
	The People Who Hugged the Trees, by Deborah Lee Rose
	A River Ran Wild, by Lynne Cherry

Resources For the Classroom

American Friends Service Committee. *The Wabanakis of Maine and the Maritimes: A Resource Book about Penobscot, Passamaquoddy, Maliseet, Micmac and Abenaki Indians*. Bath, ME: Maine Indian Program, 1989.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*. Golden, CO: Fulcrum, 1991.

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards*. Pacific Grove, CA: Midwest Publications, 1989.

Martinez, Jimmie and Arlene Watters. *US: A Cultural Mosaic*. San Diego, CA: San Diego Public Schools, 1979.

Supplemental Children's Books

Durrell, Ann and Marily Sachs, eds. *The Big Book for Peace*. New York: Dutton Children's Books, 1990.

Foster, Joanna. *Cartons, Cans, and Orange Peels. Where Does Your Garbage Go?* New York: Clarion Books, 1991.

Kalbacken, Joan and Emilie U. Lepthien. *Recycling*. Chicago: Children's Press, 1991.

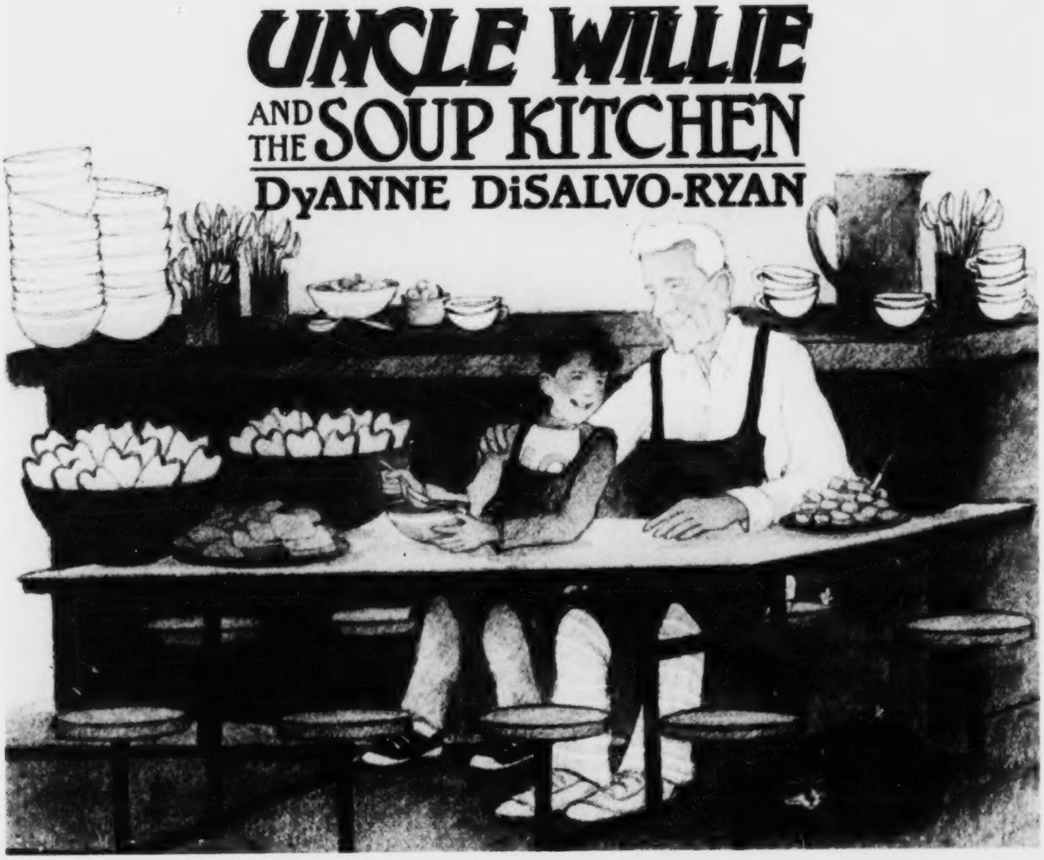
Pringle, Laurence. *Living Treasure: Saving Earth's Threatened Biodiversity*. New York: Morrow Junior Books, 1991.

(GRADES 1-4)

Uncle Willie and the Soup Kitchen

by DyAnne DiSalvo-Ryan

NEW YORK: MORROW JUNIOR BOOKS, 1991


UNCLE WILLIE
AND THE SOUP KITCHEN
DyANNE DiSALVO-RYAN

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Story Summary

The narrator, a young boy, is watched over after school by his Uncle Willie. Uncle Willie works in a soup kitchen because "sometimes people need help." When the boy sees homeless people, the Can Man rummaging through garbage, and an old woman sleeping on a park bench — he feels sad and a little scared. His mother suggests he spend a day at the soup kitchen to learn more about people who need help. At first he is nervous, but then he pitches in, helping to make soup and fruit salad, setting the tables, serving and cleaning up. He sees Frank the Can Man, and thinks he sees the old woman too. By the end of the day, he feels at ease, proud of his contribution.

Concepts Summary

Reading and talking about an urban soup kitchen can give children an opportunity to explore fear of people who seem different, the condition of people who are less well off, how a community responds to need, and the good feelings that come from helping others. Beyond the issues apparent on the story's surface, this book raises other abstract concepts. The book lends itself to an exploration of the consequences of rejection from community, how people can make community inclusive, and the importance of human rights for protection of all community members.

Objectives

The student should be able to:

- Define community;
- Learn some of the consequences when a community does not protect all its members;
- Understand that those with homes differ from those without homes in some ways, but perhaps not in all ways;
- Identify ways individuals contribute to communal well-being, and the benefits of such work;
- Define and apply the concepts of citizenship and human rights to situations in his or her community.

Materials

Book: *Uncle Willie and the Soup Kitchen*, by DyAnne DiSalvo-Ryan

Documents: U.S. Constitution and Bill of Rights; United Nations Declaration of Universal Human Rights

Art Supplies: Paper, poster board, markers, cloth, yarn, clay

Music: Sheet music or recording of "This Land is Your Land"

Drama: Costumes for merchants, soup kitchen workers, and homeless people

Cooking: Soup pot, vegetables, seasoning, protein sources

Concept: *Citizenship*

Discussion Questions

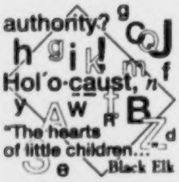
- What is the community in the story? How many community members can you list?
- How many different people can you identify in your community? Is the police officer a community member? How about the librarian, doctor, grocer, your mother and father?
- Why does Uncle Willie call people at the soup kitchen "citizens"?
- Are you a citizen of your community? What makes you a citizen?
- What is a homeless person? Are homeless people always treated like citizens? Why or why not?
- What manners does Uncle Willie observe while assisting people who come to the soup kitchen?

Activities

Art Children can draw or make collages of the different citizens who make up their community.

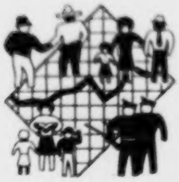
Music Teach children to sing, or play a recording, of "This Land is Your Land." Lead a discussion on what the song says about belonging and citizenship.

Older children can research the history of "This Land is Your Land"; for example, who wrote it and the historical conditions in the United States when the song was written.



Language Arts Using answers to the discussion questions, have children analyze what makes a person a citizen. Have children tell or write a story about what citizenship means to them personally.

Geography If "This Land is Your Land" was taught, have children identify the geographical areas mentioned in the song on a map of the United States.



Social Studies Lead a discussion on what makes a person a citizen of the United States. Older children can research how immigrants to the United States become citizens.

List some of the rights of citizenships in the United States, such as the right to go to school or the right to vote. Have children analyze the responsibilities created by citizenship. Older children can be introduced to the Constitution and Bill of Rights in terms of the benefits and responsibilities of citizenship.

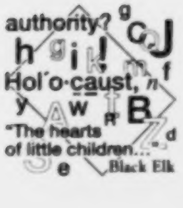
Concept: *Consequences of Exclusion*

Discussion Questions

- What did Uncle Willie mean when he said that "If it wasn't for George we'd all be in hot water?"
- How did "Underfoot" get his name? What did Uncle Willie mean when he said that "Underfoot works the night shift down in the basement?"
- Who contributes to the soup kitchen and what do they receive in return?
- What do homeless people have in common? Do you think all homeless people are alike? Why or why not?
- From the information in the story, what are some of the ways people's lives change if they are homeless?
- How do you think a person might become homeless? Do you think homeless people are part of their communities? Why or why not?
- Even if you didn't have a home, do you think you would still be the same person inside? Why or why not?
- Can you think of other people who might be excluded from full participation in community life? How about people who speak a language other than English? How about people who have a disability? How about very old people?
- Why might these people be left out of community life? What do you think the consequences might be for them?

Activities

Art Have children make a "survival bag" out of cloth and yarn. Brainstorm what they would most need in their bags. Have children make some of these things with art supplies.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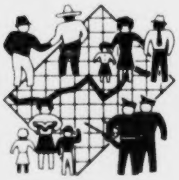
Hol'o-caust,
"The hearts of little children..."
Black Elk

Language Arts Have children tell or write an imaginative story about the life of Frank, the Can Man, or the old woman who slept on the bench.

For older children, define inclusion and exclusion, drawing parallels between these concepts and belonging to a community. Children can analyze how the homeless people in the story were both excluded and included in community life. Children also can write a story about a time they were excluded from a family or community activity, and how they felt about it.



Social Studies Ask children what they can tell about homeless people from the pictures in the story. Analyze what the pictures say about how homeless people are different from and the same as people who have homes. Discuss what the similarities and differences tell about homeless people.

Science For older children, introduce a lesson on malnutrition: what causes it, what its effects are, and how it can be cured. Have children brainstorm about methods for identifying and helping people in their community who might be malnourished.

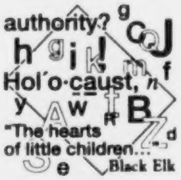
Concepts: *Community Well-being and Human Rights*

Discussion Questions

- Why does the town in the story have a soup kitchen? Does the soup kitchen provide other things besides meals? What?
- What are some important rules in a soup kitchen for those who serve and for those who are served?
- What food did Mr. Anthony give to the soup kitchen? Why do you think he did this?
- Who else made the soup kitchen work? What did each of them provide?
- At the beginning of the story, what is the attitude of the boy towards the Can Man? What happens at the end of the story that tells you his attitude has changed?
- Do you think the boy liked working in the soup kitchen? Why? What do you think he learned?

Activities

Art Have children draw the vegetables that went into the pot of soup in the story.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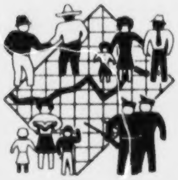
Language Arts Discuss what makes the town in the story a community. List the different people who contribute to the soup kitchen, discussing what they give to the soup kitchen and what they receive in return.

Have children brainstorm about what they could contribute to a soup kitchen, and write a story about their ideas.

Drama Using their ideas about what they could contribute, have the students write and act a play about starting and operating a soup kitchen in their community.

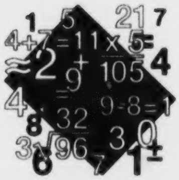


Social Studies Use the concept of citizenship to discuss and analyze human and legal rights. For example, all people have a human right to have enough to eat. Some poor people may have a legal right to food stamps, but others may not.

Have children list the human rights of the people at the soup kitchen, and then discuss what their community can do to assure these human rights.

Children also can list the human rights they would like to have, such as the right to food and shelter, to live in a family, to go to school, to have a job when they grow up. Older children can compare their list to that in the United Nations Declaration of Universal Human Rights, analyzing why human rights are universally important.

Using the rights identified in these activities, children can decide on those human rights they want for their community (classroom or school). Children can make a wall poster, using these rights to govern their community.



Math Have children identify how many people ate at the soup kitchen on the day this story takes place. Different story problems can be derived. For example, if all 121 people had seconds on soup how many bowls of soup would have been served? How many if half the people had seconds? If everyone has half a piece of chicken in his or her soup, how many pieces of chicken will they need to serve 121 people?

Science Have children create a delicious soup, with each child contributing an ingredient that provides an essential nutrient. If possible, make the soup and serve it for lunch.

Community Resources

The explanatory note, "About Soup Kitchens," located at the beginning of the book can be used to introduce children to the soup kitchen or shelter for homeless people in their community.

Children can contribute food to a soup kitchen or food bank.

Other Recommended Children's Books

Citizenship:	*How My Family Lives in America*, by Susan Kuklin
	Molly's Pilgrim, by Barbara Cohen
	POWWOW, by George Ancona
Exclusion:	*The Woman Who Outshone the Sun*, by Alesandro Cruz Martinez
	The Rag Coat, by Lauren Mills
	The Children We Remember, by Chana Byers Abells

Community well-being:	*Riches*, by Donna Diamond
	Stevie, by John Steptoe
	A New Coat for Anna, by Harriet Ziefert
	A Chair for My Mother, by Vera B. Williams
	Miss Rumphius, by Barbara Cooney

Resources for Teachers

Cranston, Maurice. *What Are Human Rights?* New York: Taplinger, 1973.

Meltzer, Milton. *The Human Rights Book*. New York: Farrar, Straus, Giroux, 1979.

Resources For the Classroom

United Nations. *Human Rights: Questions and Answers*. New York: United Nations Department of Public Information, 1987.

Additional Recommended Children's Books on Community

Understanding Community

Ancona, George. *POWWOW*. San Diego: Harcourt Brace Jovanovich, 1993.

In this beautifully photographed account of the annual Powwow at the Crow Fair in Montana, Ancona describes the activities and values of the many Native Americans who gather at this, the largest of the Powwows held in the United States and Canada. The book explains the different roles of men, women, and children at a Powwow; the role Powwow's play in keeping traditions and friendships alive and vibrant; and how Native Americans have incorporated some elements of modern technology into their dances and rituals without changing their essential heritage.

Cherry, Lynne. *The Great Kapok Tree*. San Diego: Gulliver Books, 1990. (Grades K - 2)

In the dense Amazon rain forest, a man is chopping down a great Kapok tree. The animals who live among its branches watch him silently. Hot and weary, the man lies down to rest. One by one, the forest creatures emerge to whisper in his ear. Among others, the snake, the bee, the monkey, the toucan, the jaguar, and finally a small child from the Yanomamo tribe beg him not to destroy their home. They tell him how important every tree is in the rain forest. Suddenly, the man wakes up. He and the creatures stare silently at each other. The man picks up his axe and walks out of the rain forest.

Cooney, Barbara. Miss *Rumphius*. New York: Puffin Books, 1982. (Grades K - 4)

The narrator tells the story of her great aunt, Alice Rumphius, the Lupine Lady. As a girl, Alice lived in a city by the sea, where her grandfather told her stories of faraway places. Alice decided that she too would travel and live beside the sea. Her grandfather said there was a third thing she must do. Alice must do something to make the world more beautiful. When she grew up, she did visit faraway places and did buy a house by the sea. She did not know how to make the world more beautiful, however, until she discovered that the lupine flowers in her yard had spread to a neighboring field. Miss Rumphius decided to scatter baskets of lupine seeds throughout her community. Every year when they bloomed, her community was indeed more beautiful.

Fife, Dale H. *The Empty Lot*. San Francisco: Sierra Club Books, 1991. (Grades K - 4)

Harry Hale owns a vacant lot he has not visited for years. He decides to sell it, quickly receiving three offers. When he visits the lot to decide on a price, he is surprised to discover that the town has grown all around his empty lot. He is even more surprised to discover that his lot is home to thousands, maybe millions, of insects, birds, small animals, and even children. Harry decides not to sell after all. His empty lot is occupied, every square inch.

Hautzig, Esther. *Riches*. New York: Harper Collins, 1992. (Grades 3 - 4)

Samuel and Chaya-Rivka live in a small town on the river Vilia. They had worked hard in their small store and had become wealthy. As they grow older, they think about no longer working, but work seems the best way to please God. Samuel consults a wise rabbi for advice. The rabbi tells Samuel that for three months he should drive a horse and cart, and that Chaya-Rivka should read and think about the Holy books. Although puzzled, they follow the advice. At the end of the three months, they realize they had found wisdom and performed work pleasing to God. Samuel had discovered the beauty of nature, and had helped people by giving them rides while asking for nothing in return. Chaya-Rivka had new knowledge, including the knowledge to appreciate Samuel's charity in the context of the Holy books.

Levitin, Sonia. *The Man Who Kept His Heart in a Bucket*. New York: Dial Books for Young Readers, 1991. (Grades K - 4)

Jack's heart has been broken, so now he keeps it in a bucket. He is alone, without the ability to feel pleasure, joy, or love. When he goes to get fresh water for his heart, a golden carp, who turns into a beautiful maiden, steals his heart and gives him a riddle he must solve. As Jack solves the riddle, which he can do only by reaching out to members of his community, he learns about feelings and love.

Lionni, Leo. *The Biggest House in the World*. New York: Alfred A. Knopf, 1968. (Grades K - 3)

When a small snail wishes he had the biggest house in the world, his father tells him the story of another snail who made his shell grow into a huge house. The house is admired, but when the cabbage leaves are gone, this snail cannot leave with the others to find new food. He and his shell shrivel away. The young snail realizes that his small house, like those of the other snails comprising his community, is best.

Polacco, Patricia. *Mrs. Katz and Tush*. New York: Bantam Books, 1992. (Grades K - 4)

Mrs. Katz, an elderly Jewish widow, and Larnel, an African American boy, live in the same building. Larnel knows Mrs. Katz is lonely, so he brings her a kitten. She names the kitten Tush, asking Larnel to help take care of Tush. Larnel loves visiting Tush, but he also loves Mrs. Katz's stories of her childhood in Poland. Over time, Larnel discovers that African Americans and Jews share a common history of triumph and suffering. Mrs. Katz, Tush, and Larnel become family, and through the years share the joy of graduations, weddings, and new babies.

Pushker, Gloria Teles. *Toby Belfer Never Had A Christmas Tree*. Gretna, LA: Pelican, 1991. (Grades K - 4)

Toby Belfer is a Jewish girl living in a small, all-Christian town. Toby invites her friends to join in the celebration of Hanukkah, just as Toby has joined in their celebrations by trimming Christmas trees and singing carols. Toby introduces her friends to potato latkes and the game of dreidl. Best of all, she tells the story of Hanukkah, a story of the Jews' quest for religious freedom and of the miracle celebrated by the Festival of Lights.

Russo, Marisabina. *A Visit to Oma*. New York: Greenwillow Books, 1991. (Grades K - 4)

Celeste spends Sunday afternoons with her great grandmother, Oma, an immigrant who does not speak English. While Oma talks, Celeste imagines the story she thinks Oma is telling. This week, the story is about Oma's arranged marriage to a man she does not love, her courage in leaving, and her happiness when she finds Leo, her true love. The gentleness and creativity in their relationship allows them to overcome the language barrier.

Steptoe, John. *Stevie*. New York: HarperTrophy, 1986. (Grades K - 2)

Robert lives with his mother and father. Life is good, until Stevie moves in. Stevie's mother works all week and cannot take care of him. Robert does not like Stevie at all. He is a crybaby, always wanting his own way. He breaks Robert's toys, and gets Robert in trouble with his father. It is only when Stevie's parents move away, taking Stevie with them, that Robert misses Stevie. He remembers the fun they had playing together, realizing Stevie was like a little brother.

Community Cooperation

Cech, John. *My Grandmother's Journey*. New York: Bradbury Press, 1991. (Grades 1 - 4)

Based on true events, the book begins when Korie asks her grandmother for a story. Grandmother lived in Russia with her family. A gypsy woman told Grandmother that the day would come when she prayed for a crust of bread or to endure for one more hour. The Russian revolution came, and the family lost everything. They traveled the countryside, taking whatever work was available. Then came World War II, and again their world was destroyed. Grandmother had a baby daughter by the banks of a river. They survived only because strangers helped them when they saw the young baby. They were captured by Nazis and sent to Germany as slave laborers, but they survived even this. When peace came, they emigrated to the United States, where at last they had a house, a place where Grandmother can rest her feet.

Cherry, Lynne. *A River Ran Wild.* San Diego: Harcourt Brace, 1992.

Cherry tells the true story of the clean-up of the Nashua river in Massachusetts. Native peoples who originally settled by the river named it Nash-a-way, or "River with a Pebbled Bottom." The Nash-a-way supported a thriving native culture until the land was occupied by colonists. White people cut down the trees, damned the river, and eventually polluted it with waste from industrial factories. As a result, the river could no longer support wildlife and fish. In modern times, Oweana, a descendant of the original native people, had a vivid dream telling him the river should be cleansed. He went to his friend Marion, an environmental activist. Together, they organized a successful campaign to return the Nashua to its original state. Today, the Nashua is clean, full of wildlife, and a river where the pebbled bottom can be seen by all who use it.

Cowcher, Helen. *Tigress.* New York: Farrar, Straus and Giroux, 1991. (Grades K - 4)

A tigress climbs with her cubs to the edge of the sanctuary. Beyond, a herdsman watches his goats and oxen graze. Suddenly, monkeys shriek their warning that danger is near, and the tigress strikes. A young bullock is killed, and later a camel. The herdsman cannot afford this loss, and neither can his friends. With the sanctuary ranger, they wait that night by the camel carcass. When the tigress and her cubs approach, they set off bright lights and firecrackers. The tigress and cubs flee in fear, but to the safety of the sanctuary. The tigress and her family are saved, as are the herdsmens' valuable animals.

Hendry, Diana. *Christmas on Exeter Street.* New York: Alfred A. Knopf, 1989. (Grades K - 4)

Two days before Christmas, the Mistletoes' house on Exeter Street begins to welcome Christmas guests. First Grandma Ginny and Grandpa George, then the other grandparents, family, and friends arrive, filling the house. Some guests are expected, others are welcomed because they have nowhere else to go. Mrs. Mistletoe manages to find space for everyone to sleep, even the baby, who sleeps in the sink, and three very thin aunts, who are tucked into cupboard shelves. Because each guest has something special to share, Christmas dinner is wonderful.

Levinson, Riki. *Watch the Stars Come Out.* New York: E. P. Dutton, 1985. (Grades 1 - 4)

This story-within-a-story describes the immigrant experience of millions of children who came to the United States around the turn of the century. A young brother and sister travel in steerage aboard a ship for twenty-two days. The journey is difficult, but others help them. They watch the passengers struggle with the conditions on the ship, learning about survival. The brother and sister arrive at Ellis Island. They meet their mother, father, and big sister who have preceded them, and they begin a new life in a tenement.

Lionni, Leo. *Swimmy.* New York: Pantheon Books, 1968. (Grades K - 2)

Swimmy's school of fish is eaten by a big fish. Swimmy escapes, swimming away to see the wonders of the ocean. When he discovers another school of fish like him, he teaches them to swim in the shape of a big fish, so that they can chase the actual big fish away.

Mills, Lauren. *The Rag Coat.* Boston: Little, Brown, 1991. (Grades 1 - 4)

Nina's family is poor. Her father works in the coal mines and her mother makes quilts with other mothers for additional money. Nina cannot go to school; she has to stay home to help her mother, and besides, she does not have a coat to wear. When her father dies from black lung disease, it seems she will never go to school. The quilting mothers, though, offer to make her a coat from scraps. Nina carefully chooses the scraps that have the best stories. When Nina wears her coat to school, the other children laugh at her for having a "rag" coat. She runs away, until she remembers her father saying "people only need people, and nothing else." Nina returns to school, where she tells the story of each piece of her coat.

Phillips, Mildred. *The Sign in Mendel's Window*. New York: Macmillan, 1985. (Grades 1 - 4)

Mendel and his wife, who live in the tiny town of Kosnov, decide to rent half their store for extra money. Tinker, an out-of-towner who says his job is to think, offers to rent. He seems to be the perfect tenant, until he brings police to Kosnov and accuses Mendel of stealing. The police are about to take Mendel to jail when Mendel's wife and neighbors come to Mendel's rescue, proving that Tinker, not Mendel, is the real thief.

Spinelli, Eileen. *Somebody Loves You, Mr. Hatch*. New York: Bradbury Press, 1991. (Grades K - 2)

Mr. Hatch is all alone. He goes to work alone, eats alone, and spends his evenings alone. He eats the same food and does the same things every day. Then one day, the postman delivers a large box of candy, with the note, "Somebody Loves You." Buoyed by this message, Mr. Hatch begins to laugh, help his neighbors, and enjoy himself. When he learns that the candy was delivered to the wrong address, he believes that nobody loves him after all, and he goes back to his old habits. But all his new friends miss him. He learns that everybody loves Mr. Hatch.

Williams, Vera B. *A Chair for My Mother*. New York: Mulberry Books, 1982. (Grades K - 2)

The young narrator's mother waitresses in a diner. It is hard work. In addition, all their possessions had been destroyed in a fire. Family and neighbors welcome them to their new apartment, donating what furniture and household goods they could. Meanwhile, the mother and daughter save every bit of money for a comfortable chair by putting all of the mother's tips in a big jar. Sometimes, Grandma, aunts and uncles add money too. Finally, the big jar is full. The family shops and shops until they find just the right chair.

Ziefert, Harriet. *A New Coat for Anna*. New York: Alfred A. Knopf, 1986. (Grades K - 4)

Anna needs a new coat. Because of the war, there are none to buy. Her mother promises her a coat when the war is over, but even after it ends, the stores are empty. No one has any money. Anna's mother, though, finds the solution. She trades with the farmer for wool, with an old woman to spin the wool into yarn, and with the tailor to make the coat. Anna and her mother gather lingonberries to dye the yarn a beautiful deep red. When the coat is finished, Anna invites all the people who helped make her coat for Christmas dinner. They agree it is the best Christmas in a long time.

CHAPTER 5

Confronting Prejudice

Introduction

> *"The world is too dangerous to live in — not because of the people who do evil, but because of the people who stand by and let them."*
>
> **Albert Einstein**

The Holocaust is an example of the ultimate consequences of prejudice and hatred, one of the worst examples in world history. The Holocaust, however, was not inevitable. Although the Holocaust was caused by a confluence of historical and contemporary events, including virulent Jew hatred, the perpetrators could have been stopped. Why they were not, until it was too late for millions of people, is the subject of this chapter.

The children's books introduced here offer examples of different forms of prejudice that children are likely to encounter. The stories help children to understand prejudice, its consequences, and methods available to children for confronting prejudice. The books are thematically rich, offering many opportunities for class discussion and activities. They also are multicultural, helping children to understand the extent of prejudice in our world.

Just as in life, several of the books do not offer a happy resolution. These may be the most powerful stories. By examining the characters' behavior in these books, children are challenged to examine and develop moral values. These books also provide context for older children to begin Holocaust study.

Examining prejudices of others is easy when compared to confronting our own. If teachers are to lead children in an understanding of prejudice, it is imperative that they examine their own attitudes and behavior. Several books recommended in the Teacher Resource Bibliography, such as *Creating a Bias-Free Classroom*, are useful resources for this work.

Key Concepts

"Prejudice" often is used as a catch-all phrase for a larger group of concepts. Careful presention of distinctions between these concepts will help children to correctly analyze prejudice.

Predilection is a simple preference for one individual, group, language, culture, etc. as opposed to another. It is an inevitable and natural consequence of humanness. We all have predilections. Not only are these value-neutral, they also are internal guides to the types of activities, hobbies, or jobs we are most likely to enjoy. Predilections, however, can be the first step to prejudiced beliefs if they are accompanied by stereotypes.

Stereotype is the belief that all people in a certain group have common characteristics and behaviors. Stereotypes are used to form prejudgments about members of the group. Stereotypes are endemic in our culture. Examples of common stereotypes are: Franco-Americans are dumb, African Americans are lazy, Italians are criminals, Irish are drunks, Jews are greedy, and Native Americans are shiftless.

Prejudice is a negative, irrational attitude toward a group of people. Prejudice is characterized by a cognitive component (stereotypes about a group) and an affective component (dislike for a group). Prejudice is irrational because it is based on inaccurate "pictures in our mind" which have negative connotations. It is negative judgment without basis.

Discrimination is characterized by a behavioral component which denies individuals or groups equality of treatment. It restricts the life choices and chances of an outgroup (generally but not always a minority group) in comparison to the dominant group. Discriminatory behavior results in the exclusion of an outgroup based on group membership rather than on individual knowledge or abilities. Discrimination aimed at various groups is often described by "isms," such as racism, sexism, ageism, classism, anti-Semitism, or handicapism.

Oppression is very severe discrimination. The Oxford English Dictionary defines it as "to affect with a feeling of pressure, constraint, or distress; to trample down or keep under by wrongful exercise of authority of superior power or strength." The archaic definition is simply "to crush." Oppression occurs when a dominant group defines a norm for humanness and uses it to judge other groups. These judgments are then backed by the economic power of the dominant group and threats or acts of individual and institutional violence. The genocide of Native Americans, the enslavement of African Americans, and the mass murder of Jews in the Holocaust are examples of oppression.

Scapegoating is the transfer of shame, fear, and suffering from one group to another. Scapegoating is based on stereotypical beliefs about a group, usually one with limited power, and the acting out of aggression on that group. Scapegoating increases during times of stress, such as depression, famine, or revolution. For example, the Nazis scapegoated Jews for Germany's loss in World War I.

In summary, prejudice is an irrational, negative *attitude* based on stereotypical thinking and discrimination is exclusionary *action* based on prejudice. Not all discrimination is oppression. Discrimination becomes oppression when its goal is to subjugate an entire group through economic sanctions and violence.

As prejudice develops, it scapegoats the victims for the consequences of the discriminators' behavior. Over time, prejudice and discrimination become part of the structures of belief shaping the culture of a people. These belief structures:

- are learned involuntarily from a previous generation;
- are shared broadly within the culture;
- may persist even after the conditions that originally caused them are gone.

As a result, prejudice and discrimination are extremely resistant to change.

Definitions for Children

The Anti-Defamation League of B'nai B'rith, in *The Wonderful World of Difference*, offers the following definitions for children:

Stereotype: the belief that all people of a certain group will be the same and behave in the same way;

Prejudice: judging people without really knowing them;

Discrimination: keeping someone out of activities or groups just because of who they are and what groups they belong to.

Challenging Prejudice in the Schools

James Lynch, in *Prejudice Reduction and the Schools*, calls upon teachers to be "transformative intellectuals," seeing prejudice reduction not as an utopian ideal but rather as a necessary and natural evolution of society. But if prejudice is an attitude learned from many sources and is extremely resistant to change, what can schools reasonably be expected to do? First, schools must be models of acceptance of diversity and of intolerance of prejudice. Second, schools must teach children how to think critically.

Being able to think is the key. In *Reducing Adolescent Prejudice*, Nina Grabelko and John Michaelis conclude that development of skills leading to cognitive sophistication have the greatest, long-lasting impact on prejudice reduction. By defining concepts, teaching thinking processes, and developing moral values, teachers help children gain the abilities they need to identify and confront prejudice appropriately and effectively.

Because studies show that typical teaching methods tend not to change attitudes, teaching critical thinking skills is imperative. The effects of exhortation — telling children to be above prejudice — pass quickly. This approach leads children to see the teacher as the one with the "correct" answer. It does not assist children to analyze and take steps when confronted with prejudice.

Similarly, the presentation of multicultural information by itself does not change attitudes. Knowing that certain African Americans are talented jazz musicians does not lead to an intuitive understanding that African Americans are stereotyped and discriminated against in the United States. Presenting accurate, interesting information about different cultures is important, but not enough.

The development of cognitive sophistication requires the teaching of concepts, thinking processes, and valuing processes. To confront prejudice, children first need to understand and differentiate between such concepts as stereotype, prejudice, discrimination, bias, sexism, and racism.

Second, children need critical thinking skills, such as the ability to compare, classify, and generalize; to analyze and synthesize; to infer, hypothesize, and predict; and to understand perceptions other than one's own.

Finally, children need values to reason morally and to take appropriate action. The importance of values cannot be overemphasized. Many of the men who planned and implemented Hitler's "Final Solution" were the products of one of the most respected educational systems in the world. Without concomitant teaching of moral values that protect diverse people, education can lead to intellectual bigots who perpetuate rather than challenge prejudice.

Because values are frequently associated with religion, the teaching of values can be a difficult issue for schools. Our country, however, was founded on values. One approach would be to introduce children to the values underpinning our national human rights law, as expressed in the Declaration of Independence, Bill of Rights, Gettysburg Address, Emancipation Proclamation, and civil rights laws. By teaching these documents as expressions of universally held beliefs important to all peoples of the United States rather than simply as historical documents, teachers can transmit democratic values and help children apply these to contemporary examples of prejudice.

A second approach would be to use international human rights values as expressed in the United Nations Declaration and Covenants on human rights. (These documents are reproduced in Chapter Seven, "Articles for Teachers.") Children can analyze which rights are violated by prejudice and discrimination, why these rights are important, and what children can do about it. Children also can develop a rights statement for conduct in their classroom, exploring the underlying values of each right. Even very young children can think through the impact of fighting, teasing, and bullying on themselves and their classmates.

Using Children's Books to Confront Prejudice

Because books in this chapter present stories that are typical of children's experiences, they help children to think through and confront the meaning and impact of prejudice. The stories also demonstrate a variety of ways those who experience prejudice overcome it, as well as how those who see prejudice act on their values. In other words, the stories lead children to apply concepts, to think critically, and to use moral values in contexts relevant to their young lives. They encourage active learning and participation rather than passive reception of revealed knowledge.

The final book with a lesson plan, *Terrible Things*, deserves special attention. This book, subtitled "An Allegory of the Holocaust," presents one of the central challenges of *The Spirit That Moves Us*. What can individuals do when confronted with violence and power greater than the capacity of a single individual to resist? What happens when individuals refuse to recognize the danger? What are the consequences of confronting that power or failing to confront it? What can individuals acting as a community do?

Terrible Things allows children to respond to these questions in the context of a fictional animal story. The story is a bridge, both to study of the Holocaust and to an understanding that as adults, they may have to face real "terrible things."

What do the children in your classroom need to understand about prejudice? To develop the critical thinking, skills, and values to confront prejudice? When students have the analytical skills and moral values to recognize and stand up to prejudice, they can be important actors in the fight to supplant hatred with peace. They can change the world. The books in the chapter give teachers a place to begin the lessons that can indeed transform society.

Sources

Allport, Gordon W. *ABC's of Scapegoating*. 9th ed. New York: Anti-Defamation League, 1983.

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Grabelko, Nina Hersch and John U. Michaelis. *Reducing Adolescent Prejudice*. New York: Teachers College Press, 1981.

Levin, Jack and William Levin. *The Functions of Discrimination and Prejudice*. 2nd ed. New York: Harper & Row, 1982.

Lynch, James. *Prejudice Reduction and the Schools*. New York: Nichols, 1987.

Matiella, Ana Consuelo. *Positively Different: Creating a Bias-Free Environment for Young Children*. Santa Cruz, CA: ETR Associates, 1991.

Pharr, Suzanne. *Homophobia, A Weapon of Sexism*. Inverness, CA: Chardon Press, 1988.

(GRADES K - 4)

Fat, Fat Rose Marie

by Lisa Passen

NEW YORK: HENRY HOLT, 1991

FAT, FAT ROSE MARIE

written and illustrated by

LISA PASSEN

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Story Summary

Rose Marie is the new girl in class. Everyone, especially Genevieve, likes to tease Rose Marie about being overweight. Only Claire becomes Rose Marie's friend. Things change during a class trip to a carnival, where Genevieve tries to break up the friendship by taunting Rose Marie and shaming Claire for being her friend. Claire, embarrassed, temporarily deserts Rose Marie, going on the carnival rides with Genevieve. When Claire finally notices how sad Rose Marie is, however, Claire declares her true loyalty. She pushes an ice cream cone into Genevieve's face, tells Genevieve she is not nice, and sits with Rose Marie on the fun house ride. The story ends with the other children accepting Rose Marie for who she is, leaving Genevieve by herself.

Concepts Summary

Using the realistic story of children taunting a classmate who is in some way different, *Fat, Fat Rose Marie* introduces the concepts of stereotype, prejudice, and discrimination. The book leads to an exploration of differences in physical appearance, talent, and personality. When a difference becomes a stereotype, consequently leading to prejudice and discrimination, children see some of the consequences of prejudiced beliefs. By examining Claire's response to her own and Genevieve's discrimination, children can analyze various responses to exclusion from a group because of prejudice.

Objectives

The student should be able to:

- Distinguish types of human difference;
- Define stereotype, recognizing that stereotypes come from negative perceptions of difference;
- Define and distinguish prejudice and discrimination, relating the story's action to the concepts;
- Recognize the consequences of prejudice and discrimination in the story and generalize this to real life examples;
- Analyze various responses to prejudice and discrimination, differentiating between peaceful and violent responses.

Materials

Book:	*Fat, Fat Rose Marie*, by Lisa Passen
Video:	*"Behind the Mask"*
Art Supplies:	Magazines for pictures for a collage, poster board, puppet characters

Concept: *Difference*

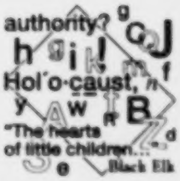
Discussion Questions

- How do the children in the book's pictures look the same? Look different?
- How is Rose Marie different from the other children? How is she the same?

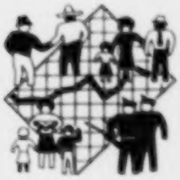
- Which of Rose Marie's differences are because of how she looks? Which because of what she is good at in school? Which because of how she gets along with the other children?
- What are some of the ways Rose Marie and Genevieve are different? Would you want to be Rose Marie's or Genevieve's friend? Why?

Activities

Art Children can draw pictures, or make a collage out of magazine pictures, of ways people are physically different.


authority?
Hol'o-caust,
"The hearts of little children..."
Black Elk

Language Arts Children can list words that describe difference. Have children list three things they like about themselves (or each other). One characteristic should be physical, one a talent, and one a personality trait. Make a big poster of all the ways the children in the class are different. Older children can write a story about how their differences make them special.



Social Studies Using the list of ways that children in the class are physically different, discuss how physical differences are caused. Watch the video, "Behind the Mask," and discuss social meanings of difference.

Have children distinguish between physical differences and differences in talent and personality. Children can brainstorm on the causes of disparate talents and personalities.

Concept: *Stereotype*

Discussion Questions

- How was Rose Marie treated in her new school? How do you think she felt?
- What was your first day of school like? How did you feel? How did you want to be treated by your new classmates?
- What are some of the things her classmates might have thought about Rose Marie because she was fat?
- Do you think these ideas were positive or negative? What would make them positive? What would make them negative?
- Do you think these ideas were true? Why or why not? Can you tell whether you will like someone by how they look? How?
- What are some of the differences between how Rose Marie was treated at the beginning of the story and how Genevieve was treated at the end?
- Do you think the children were right to leave Genevieve by herself and become Rose Marie's friends? Why or why not?

Activities

Language Arts Have children look at the list of physical differences among their classmates and decide whether any of the differences can lead to stereotypes. Discuss what the stereotypes are and where they might come from. Have children develop a definition of stereotype.

For older children, choose a group that has traditionally been stereotyped. Have children list the stereotypes they might have heard about this group of people. Locate an old children's book perpetuating the stereotypes and read it to the class. Help children to identify stereotypical words, images, and beliefs. Read a second book presenting truthful, positive attributes of the same group. Have children analyze the differences, discussing what they would learn if exposed to only one of the books.

History Extend the concept by presenting a history lesson on the chosen group. (Older children can do a research project.) Help children analyze historical events to discover how stereotypes created long ago continue to exist.

Concept: *Prejudice and Discrimination*

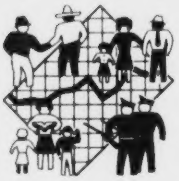
Discussion Questions

- What did Claire discover about Rose Marie when they played together? Do you think Claire's beliefs about Rose Marie changed after they became friends? Why?
- Why did Genevieve treat Rose Marie cruelly at the carnival? Do you think Genevieve's actions were based on her beliefs about Rose Marie? Why or why not?
- Why did Genevieve want Claire to leave Rose Marie and go on carnival rides with her?
- Why did Claire do this? How do you think this made Claire feel? Genevieve feel?
- What happened to Rose Marie when Claire went on a ride with Genevieve? How did it make Rose Marie feel to be left out of the group?

Activities

Language Arts Have children identify how they could tell Genevieve was prejudiced and how this resulted in discriminatory action against Rose Marie. Have children develop their own definition of discrimination.

Have children tell or write a story about a time their feelings were hurt because they were teased or excluded from a group. In their story, ask them to distinguish between prejudiced attitudes and discriminatory action.



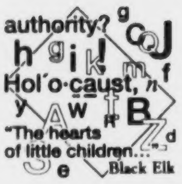
Social Studies List some groups in the United States who historically experience prejudice and discrimination. Have students identify the characteristics of these groups that others use as an excuse for prejudice, such as religion, speaking a language other than English, or place of birth. Have children analyze whether these characteristics suggest that people in these groups would be good friends.

Concept: *Justice*

Discussion Questions

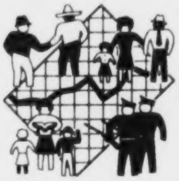
- Do you think Genevieve deserved an ice cream cone in the face? Why or why not?
- Do you think it was a good idea for Claire to do this? Why or why not?
- Can you think of actions Claire might have done instead?
- How do you think Rose Marie felt when Claire stood up to Genevieve? How did Claire feel?
- At the end of the story, why did the other children play with Rose Marie? Why was Genevieve by herself?

Activities



Language Arts Have children discuss whether Claire's action was just. Help children brainstorm elements of the concept "justice."

Have students use puppets to role play the confrontation between Genevieve and Claire at the carnival. Ask students to suggest what else Claire could have done when Genevieve grabbed Claire's arm, and when Claire pushed the ice cream cone in Genevieve's face.



Social Studies Using the example of an historically prejudged group discussed in previous activities, have children consider what actions could be taken by them and their community to rectify injustice.

Older children can write to an organization representing the group, asking what the group wants from society in terms of justice. Children can brainstorm in small groups or as a class to decide what they can do in their school to teach other students about prejudice, and to assure that members of this group are accepted.

Community Resources

Ask a member of a group commonly discriminated against to visit the class and discuss the nature of prejudice and discrimination against this group. Children can discuss with the visitor ways to change prejudice in their school and community.

Other Recommended Children's Books

Difference: *Why Am I Different?* by Norma Simon
People, by Peter Spier
Black is Brown is Tan, by Arnold Adoff
We Can Do It! by Laura Dwight

Prejudice: *The Adventures of Connie and Diego*, by Maria Garcia
Tillie and the Wall, by Leo Lionni
Who Belongs Here? by Margy Burnes Knight
The Rag Coat, by Lauren Mills
Chocolate Boy, by Carol Parker

Justice: *Follow the Drinking Gourd*, by Jeanette Winter
Amazing Grace: The Story Behind the Song, by Jim Haskins
How Many Days to America? by Eve Bunting

Resources for Teachers

Allport, Gordon W. *The Nature of Prejudice*. 2nd ed. Reading, MA: Addison-Wesley, 1979.

Langone, John. *Spreading Poison: A Book About Racism and Prejudice*. Boston: Little, Brown, 1993.

Resources For the Classroom

Anti-Defamation League. *The Wonderful World of Difference: A Human Relations Program for Grades K-8*. New York: Anti-Defamation League, 1986.

Cummings, Marlene A., *et al.* eds. *Individual Differences: An Experience in Human Relations for Children*. Madison, WI: Madison Public Schools, 1976.

Matiella, Ana Consuelo. *Positively Different: Creating a Bias-Free Environment for Young Children*. Santa Cruz, CA: ETR Associates, 1991.

Sonnenschein, Francis M. and Jay S. West. *Our Umbrella of Friendship: An Activity Book for Young Children (K-3) to Celebrate Diversity and Fight Prejudice*. New York: Anti-Defamation League, 1989.

Supplemental Children's Books

Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

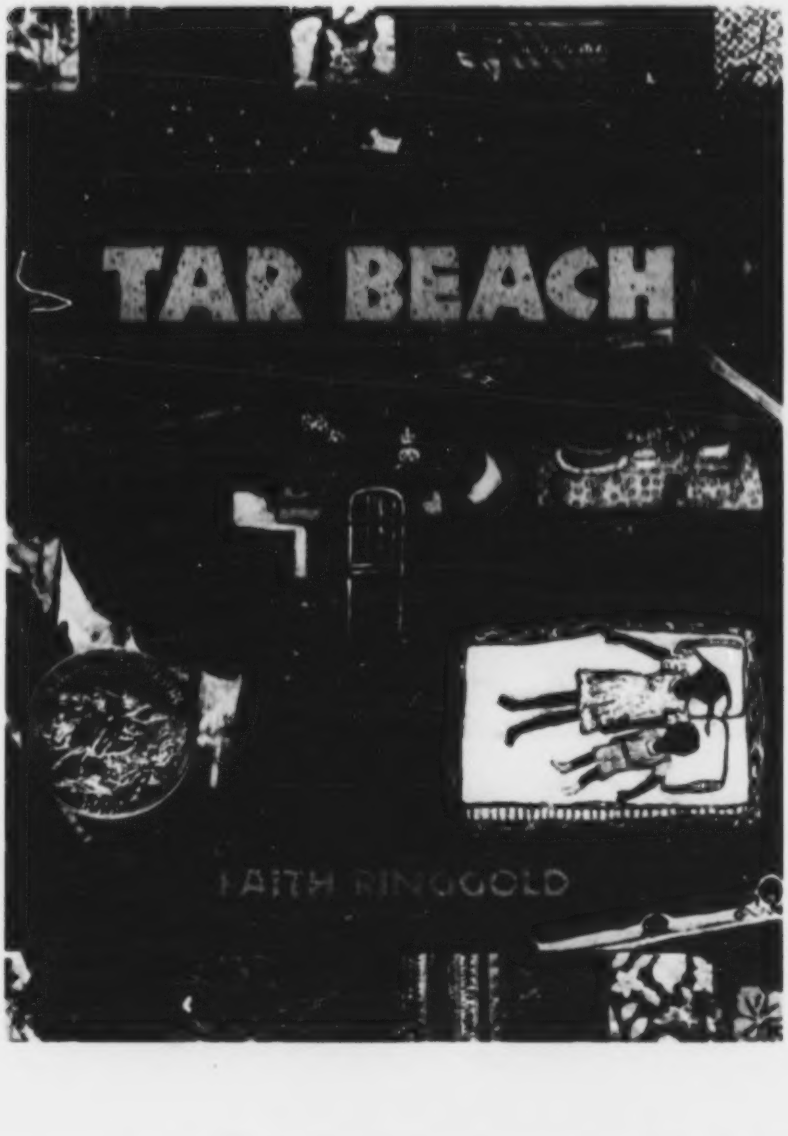
Wilt, Joy. *Checking 'Em Out and Sizing 'Em Up: A Children's Book about Opinions and Prejudice*. Waco, TX: Word, 1980.

(GRADES 2 - 4)

Tar Beach

by Faith Ringgold

NEW YORK: CROWN, 1991


TAR BEACH
FAITH RINGGOLD

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Story Summary

This beautifully illustrated book combines fiction, autobiography, and African American history. Cassie, the eight year old narrator, has a dream: to be free to go wherever she wants for the rest of her life. One night, on the "tar beach" — the rooftop of her family's Harlem apartment building — her dream comes true. She flies over the city. She sees the George Washington Bridge, her most prized possession, which her father helped to build; and the union building, which her father was not allowed to join because of his skin color. Cassie learns that, "Anyone can fly. All you need is somewhere to go that you can't get to any other way."

Concepts Summary

The experience of Cassie's father demonstrates consequences of prejudice against African Americans. Cassie's story offers an opportunity to explore ways oppressed people find the strength to confront and overcome prejudice. In this instance, Cassie uses the richness of her African American culture and her ability to dream of a better future to imagine the actions she can take to overcome prejudice.

Objectives

The student should be able to:

- Recognize aspects of discrimination confronting African Americans and other minority groups;
- Recognize aspects of African American culture, understanding how pride in cultural heritage can combat prejudice;
- Understand the concept of imagination, using it to envision a dream for a society free of prejudice;
- Learn that several books on the same theme, when read together, can lead to greater understanding of similarities among diverse peoples.

Materials

Children's books:

Tar Beach, by Faith Ringgold
Galimoto, by Karen Lynn Williams
Cherry Tree, by Ruskin Bond
Ben's Trumpet, by Rachel Isadora
The Magic Rug of Grand-Pré, by Rejean Aucoin and Jean-Claude Tremblay
The Rag Coat, by Lauren Mills
Sam Johnson and the Blue Ribbon Quilt, by Lisa Campbell Ernst
The Day of Ahmed's Secret, by Florence Heide and Judith Gilliland
Hawk, I'm Your Brother, by Byrd Baylor
Everybody Cooks Rice, by Norah Dooley
How My Parents Learned to Eat, by Ina R. Friedman

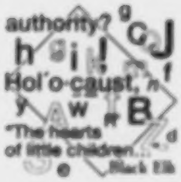
African American art:	*Children of Promise: African-American Literature and Art for Young People*, by Charles Sullivan
African American folktales:	*The People Could Fly*, by Virginia Hamilton *The Knee High Man and Other Tales*, by Julius Lester
African American music:	*Teaching Music with a Multicultural Approach*, by William M. Anderson
Art supplies:	Scraps of material and paste, construction paper, crayons/markers, paste, paper air planes and kites

Concept: *Discrimination*

Discussion Questions

- Why wasn't Cassie's father allowed to join the union? Do you think this was fair? Why or why not?
- How do you think being unable to join the union affected Cassie's father? Cassie's family?
- What does Cassie want to do to change the discrimination experienced by her family? Can you think of some ways she might make this happen? Can you think of some ways you might help?
- Has anyone you know experienced discrimination? What was it? How did it make them feel?

Activities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Hol'o-caust,
"The hearts of little children..."
Black Elk

Language Arts Have children identify discriminatory acts in the story. Help them analyze why these acts are discriminatory. Have children develop their own definition of discrimination.

Have children imagine their school has a union which provides benefits to students, such as special field trips or help with homework. Have children tell or write a story about what they would miss and how they would feel if they were excluded because of the color of their hair.

History Prepare a lesson on discrimination experienced by African Americans. To extend the lesson, these experiences can be compared to another group historically discriminated against in the United States, such as Native Americans or Japanese Americans.

The author's note gives information on the historical exclusion of minorities from trade unions. Older children can learn about different types of unions, the purpose of unions, why minorities were kept from joining unions, the impact of this discrimination, and what minority groups have done to change the pattern of discrimination in unions.

Concept: *Cultural Heritage*

Discussion Questions

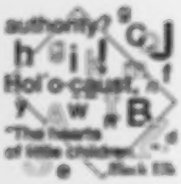
- From the clues in the story, can you tell where Cassie lives? What other information would you need?
- Why do you think the family calls their roof a beach? What do you think they imagine their "tar beach" to be? Can you think of any times when you imagined that the place you were playing was really something else?
- Why does Cassie's family like to picnic with friends? What do you think this gives them?
- Does your family spend time with other families? What kinds of things do you do together? Does this make you feel like you belong to a big family? Why?

Activities

Art Each page of the book is bordered with quilt designs from the author's original story quilt. Children can draw their own story quilt about their cultural heritage. (See the author's note for more information about story quilting.) Have children tell their quilt's story to the class.

Look at the pictures and discuss what the quilt tells about Cassie's cultural heritage. Children can compare these designs to the quilts in *The Rag Coat* and *Sam Johnson and the Blue Ribbon Quilt*, noting differences and similarities. Other examples of quilting as a cultural heritage can be introduced.

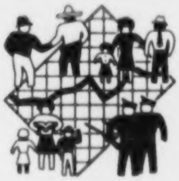
Show children other examples of African American art. Choose several examples, discuss their relationship to African American history, and discuss how they interpret African American culture. Have children create an art work related to an aspect of African American culture.



Language Arts Demonstrate how pictures can tell stories. Show pictures from a storybook without the text, or pictures from other sources, such as paintings. Have children discuss what the pictures tell them, or write a story to accompany the pictures.

African American folktales, especially those originating during slavery, were often allegories of the struggle against oppression. Read several folktales. Younger children can enjoy them as examples of African American culture. Older children can analyze them for what they say about slavery.

Music Play examples of gospel music. Help children analyze how the messages in gospel music gave and continue to give African Americans, and others, strength to overcome oppression and to hope for a better future.



Social Studies *The Day of Ahmed's Secret*, *Galimoto*, and *Cherry Tree* are contemporary stories about children who live in other countries who also use their imagination and determination to carry out a project. Read these stories, asking children to draw parallels about the similarities of wants, desires, and the drive to succeed among children from diverse cultures.

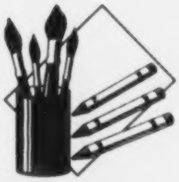
Tar Beach's themes and images are rich with connections to other books in *The Spirit That Moves Us*. Some possible connections are quilts (*The Rag Coat* and *Sam Johnson and the Blue Ribbon Quilt*); dreams for the future (*Ben's Trumpet*, *Hawk*, *I'm Your Brother*, and any of the books about immigrant families); and the kinds of foods families like to eat (*Everybody Cooks Rich* and *How My Parents Learned to Eat*). Using these books, children can identify common themes, discussing how people are influenced by their culture.

Concept: *Imagination*

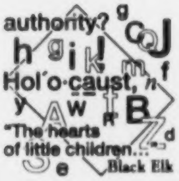
Discussion Questions

- How does Cassie fly? What does flying mean to her?
- Do you think Cassie can really fly? What are some of the ways you might "fly" without leaving the ground?
- What is Cassie's dream for herself and her family? How does flying help Cassie imagine her dream?
- What do you dream for youself and your family's future?

Activities



Art Children can illustrate a story about what they see when they fly in their imagination.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Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Imagination is an important part of the story. Children can imagine they fly to a place they have always wanted to visit, and tell or write a story about what they see.

The Magic Rug of Grand-Pré (Lesson Plan in Chapter 3), also uses the device of flying to demonstrate ways to redress prejudice. Have children draw parallels between the experiences of the Acadian children in *The Magic Rug of Grand-Pré* and the African American children in *Tar Beach*.

Children can imagine a dream for the future and write a story about their dream. Part of the story could be to write about what they can do to turn their dream into reality. *Ben's Trumpet* (Lesson Plan in Chapter 2) can be read with *Tar Beach* as another example of dreams for the future.

Science Discuss the ancient human desire to be able to fly, using examples such as the myth of Icarus or the story in *Hawk, I'm Your Brother*. Children can experiment with paper airplanes, kites, or other devices to understand flight.

Community Resources

Invite a representative of the NAACP to discuss African American history as it relates to prejudice, discrimination, and the civil rights movement. Ask the representative to brainstorm with the children on ways to recognize stereotypes and prejudice, and methods they can use in their school to confront prejudice.

Other Recommended Children's Books

Prejudice:
Follow the Drinking Gourd, by Jeanette Winter
Amazing Grace: The Story Behind the Song, by Jim Haskins
Why Do You Call Me Chocolate Boy? by Carol Parker
Ceremony — In The Circle of Life, by White Deer of Autumn

Imagination:
The Red Balloon, by A. Lamorisse
The Dark Way, by Virginia Hamilton
Owliver, by Robert Kraus

Resources for Teachers

Langone, John. *Spreading Poison: A Book About Racism and Prejudice*. Boston: Little, Brown and Co., 1993.

Perlmutter, Philip. *Divided We Fall*. Ames, IA: Iowa State University Press, 1992.

Resources For the Classroom

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

Derman-Sparks, Louise. *Anti-Bias Curriculum*. Washington, D.C.: National Association for the Education of Young Children, 1989.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

Martinez, Jimmie and Arlene Watts. *US: A Cultural Mosaic*. San Diego, CA: San Diego Public Schools, 1979.

Shiman, David A. *The Prejudice Book: Activities for the Classroom*. New York: Anti-Defamation League, 1929.

Supplemental Children's Books

Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

(GRADES 1 - 4)

Angel Child, Dragon Child

by Michele Maria Surat

New York: Scholastic, 1983

ANGEL CHILD, DRAGON CHILD
story by MICHELE MARIA SURAT
pictures by VO-DINH MAI
SCHOLASTIC

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Story Summary

With most of her family, Ut has emigrated from Vietnam to the United States. Because there was not enough money to bring everyone, her mother stayed behind. Ut does not like her new American school, or Raymond, the boy who picks on her every day. After they fight, the principal instructs Ut to tell Raymond about herself. Raymond's task is to listen and to write it down. As Ut tells Raymond about her life and he turns it into a story, they become friends. After the principal reads Ut's story to the entire school, Raymond suggests the school hold a fair to raise money to bring Ut's mother to America. The fair is a success. On the last day of school, Ut's mother rejoins her family.

Concepts Summary

Ut's story portrays Vietnamese culture as well as the prejudice frequently experienced by immigrant children in their new schools. The principal's solution, having Raymond listen to Ut's story, is one effective method for confronting prejudice. Raymond's change in attitude and his idea to hold a fair demonstrate how people can work together to redress prejudice and to welcome new members to the community.

Objectives

The student should be able to:

- Learn basic facts about Vietnamese culture, history, and relations with the United States;
- Recognize ways people from different cultures can be perceived as "different";
- Learn about prejudice and discrimination against immigrants;
- Learn to confront prejudice by understanding people from different cultures;
- Understand how to redress prejudice by working together as a community.

Materials

Children's books:	*Angel Child, Dragon Child*, by Michele Maria Surat *The Little Weaver of Thai Yen Village*, by Tran-Khan-Tuyet *Uncle Willie and the Soup Kitchen*, by Dyanne DiSalvo-Ryan
Video:	*"Prejudice: Answering Children's Questions"*
Equipment:	World map or globe

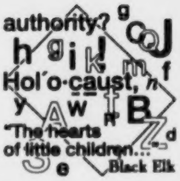
Concept: *Cultural Differences*

Discussion Questions

- For Ut, how was America different from Vietnam?
- What made Ut seem different from the other children in her class?

- Can you think of ways Ut was the same as the other children in her class?
- What was Ut's full name? Why was she called Ut?
- What are some of the nicknames used in your family?
- What are some of the things the people at the fair learned about Vietnam?

Activities

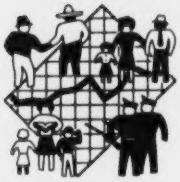


Language Arts Several Vietnamese words are used in the story. The children can list the words and decipher their English translation. (The story also has phonetic pronunciations for each word.)

The information in the Afterword explains Ut's family name, her first name, and her nickname. Compare this to how children are named in Western countries.

Read *The Little Weaver of Thai Yen Village*. Compare the experiences of the two protagonists. Children can identify what they learned about Vietnamese culture from the two books. Have children explore how different books on the same subject lead to greater knowledge and understanding of a group of people.

Geography Locate Vietnam and China on a map or globe. Have children speculate why one is called Little Dragon and the other Big Dragon. Have children draw a map of Vietnam.



Social Studies Older children can research and write a report about different aspects of Vietnam; for example, its geography, national foods, or holidays.

History For older children, a lesson on the modern history of Vietnam, including the United States' involvement in the Vietnam War, can be introduced to explain the Vietnamese boat people, the refugee camps, and why Ut's family immigrated to the United States.

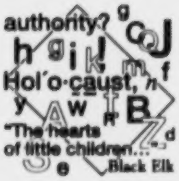
Math Using the distance key on the map, have children compute the distance Ut traveled from Vietnam to the West coast of the United States. Additional computations can be made by varying the route and location of Ut's home.

Concept: *Prejudice Against Immigrants*

Discussion Questions

- When was Ut an Angel Child? A Dragon Child?
- How did Ut act in her new school?
- How do you think Ut felt in her new school? Why?
- Why do you think Ut didn't like Raymond?
- Were Ut's attitude and behavior examples of prejudice or discrimination? Why or why not?
- Why do you think Raymond didn't like Ut? What changed his mind?
- Were Raymond's attitude and behavior examples of prejudice or discrimination? Why or why not?

Activities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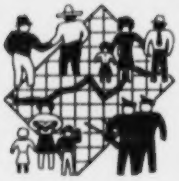
Black Elk

Language Arts Have children apply the concepts of prejudice and discrimination to Ut's and Raymond's attitudes and behavior before they became friends.



Social Studies Choose another group of immigrants to the United States. Introduce a lesson on how this group has been perceived as "different," how it has assimilated, and how it has maintained its cultural identity. An immigrant group from Europe — such as the French, Irish, or Italians — might be useful to explore how people who appear physically similar to the majority still can be seen as different.

Introduce a lesson explaining why people from different parts of the world have different physical traits, e.g. height, skin color, eyelid shape. (A portion of the video, "Prejudice: Answering Children's Questions," offers a good lesson on this topic.) Have children explore how different traits demonstrate environmental adaptability.

Concept: *Confronting Prejudice*

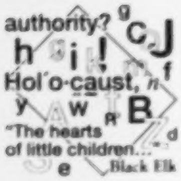
Discussion Questions

- What changed Raymond's mind about Ut? What important lesson did Raymond learn by writing Ut's story?
- How did Raymond act once he knew Ut's story?
- What changed Ut's mind about Raymond? How did Ut act once Raymond wrote Ut's story?
- Why do you think learning about and helping Ut's family changed Raymond?
- Can you think of any times you became friends with someone you didn't like at first? What changed your mind?

- Why do you think the principal read Raymond's story about Ut to the whole school? What do you think the children and teachers learned by hearing Ut's story? What did you learn?
- Who helped put on the fair? Do you think Ut and Raymond could have put on the fair by themselves? Why not?
- Do you think Ut's and Raymond's school and community changed from planning and attending the fair? How might they have changed?
- If you were Raymond, how would you have felt when Ut came home and saw her mother?
- How do you think Raymond will feel about and act toward Vietnamese people when he grows up?

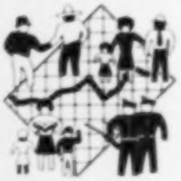
Activities

Art Have children illustrate the story they wrote about a classmate for the following Language Arts activity.



Language Arts Divide children into pairs. Have one child tell a story about his or her life and the other child write the story, and then reverse roles. Children can discuss what they learned by writing a classmate's story.

Have children prepare an appropriate list of questions and write letters to people of Asian descent living in Maine asking about their experiences. When they receive the replies, children can analyze the stories for examples of inclusion and exclusion, prejudice and acceptance. Children can brainstorm on how they might respond as individuals and as a community to the letters. For example, the letters can be reproduced in a booklet, and distributed to other students in their school.



Social Studies Children can choose a nationality represented by people in their school or community and plan a fair, researching the appropriate decorations, foods, and activities.

Uncle Willie and the Soup Kitchen (Lesson Plan in Chapter 4) also demonstrates how people working together can accomplish what an individual cannot. Children can identify a problem in their community, designing and carrying out a project to alleviate the problem. Some ideas might be activities to make children with disabilities welcome in their schools, adopting a family through one of the international relief agencies, or collecting food for the local soup kitchen or food bank.

Community Resources

Ask an immigrant from a minority group new to Maine and a member of an ethnic group with a long history in Maine to visit the class. Have them talk about methods for retaining their cultural heritage and whether they have experienced prejudice in Maine.

Other Recommended Children's Books

Vietnam:
Lee Ann, by Tricia Brown
Talking Walls, by Margy Burns Knight

Immigration:
Molly's Pilgrim, by Barbara Cohen
How Many Days to America? by Eve Bunting
My Grandmother's Journey, by John Cech
Watch the Stars Come Out, by Riki Levenson

Prejudice:
Tillie and the Wall, by Leo Lionni
Who Belongs Here? by Margy Burns Knight
Why Do You Call Me Chocolate Boy? by Carol Parker

Community response:
The Rag Coat, by Lauren Mills
The Sign in Mendel's Window, by Mildred Phillips
A New Coat for Anna, by Harriet Ziefert
A River Ran Wild, by Lynne Cherry

Resources for Teachers

Beilke, Patricia F. and Frank J. Sciara. *Selecting Materials for and about Hispanic and East Asian Children and Young People*. Hamden, CN: Library Professional Publications, 1986.

Knoll, Tricia. *Becoming Americans*. Portland, OR: Coast to Coast Books, 1982.

Resources For the Classroom

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll, 1992.

Kan, Betty Sing Luke. *The Asian American Experience*. Arlington, VA: The REACH Center for Multicultural and Global Education, 1987.

Knight, Margy Burns and Thomas V. Chan. *Talking Walls Activity Guide*. Gardiner, ME: Tilbury House, 1992.

Li, Marjorie H. and Peter Li, eds. *Understanding Asian Americans: A Curriculum Resource Guide*. New York: Neal-Schuman Publishers, 1990.

Shiman, David A. *The Prejudice Book: Activities for the Classroom*. New York: Anti-Defamation League, 1929.

Supplemental Children's Books

Lucas, Eileen. *Peace on the Playground: Nonviolent Ways of Problem-Solving*. New York: Franklin Watts, 1991.

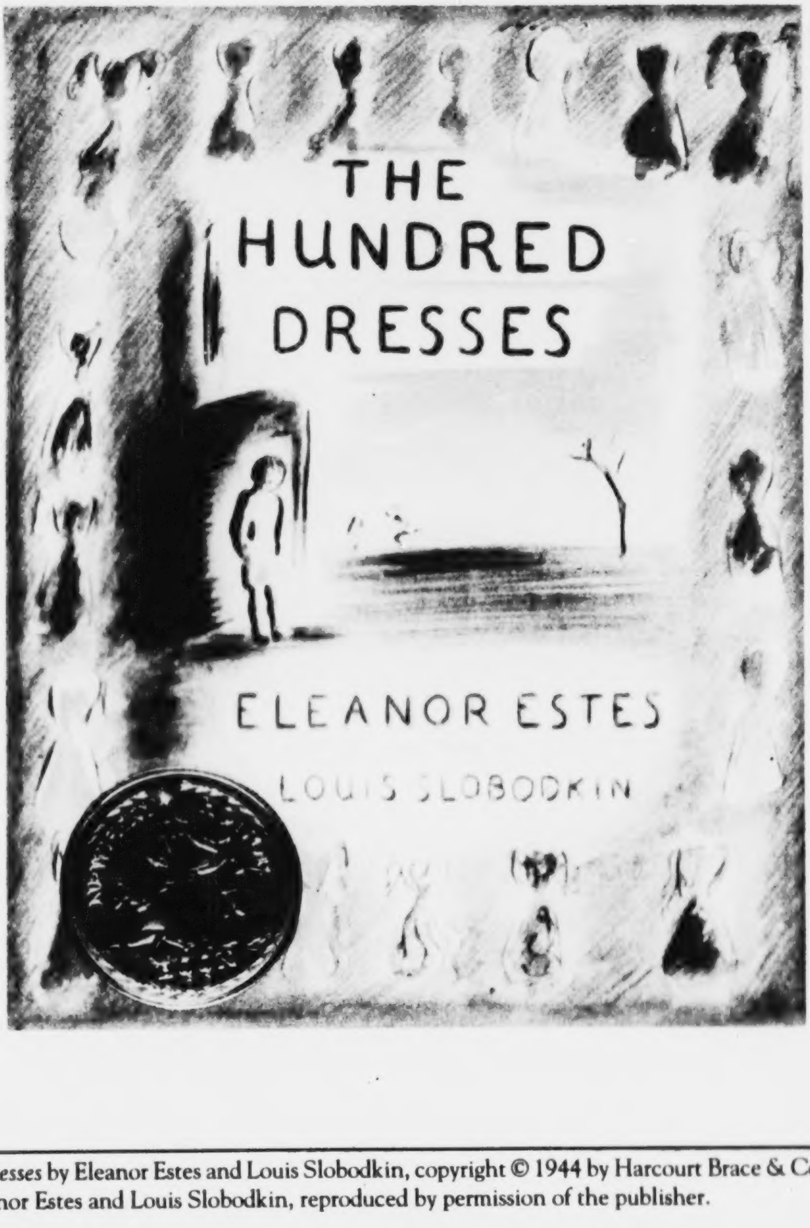
Wilt, Joy. *Checking 'Em Out and Sizing 'Em Up: A Children's Book about Opinions and Prejudice*. Word, Inc., 1980.

(GRADES 3 - 4)

The Hundred Dresses

by Eleanor Estes

NEW YORK: HARCOURT BRACE JOVANOVICH, 1944, 1971


THE
HUNDRED
DRESSES
ELEANOR ESTES
LOUIS SLOBODKIN

The Hundred Dresses by Eleanor Estes and Louis Slobodkin, copyright © 1944 by Harcourt Brace & Company and renewed © 1971 by Eleanor Estes and Louis Slobodkin, reproduced by permission of the publisher.

Story Summary

Wanda Petronski lives in the wrong part of town, has a funny name, and wears the same faded blue dress to school every day. She does not talk much, except when she blurts out, "I have a hundred dresses at home." Peggy, the most popular girl in class, starts the game by teasing Wanda about her "dresses." The other girls soon join in. Maddie, poor like Wanda but Peggy's best friend, stays silent. When Wanda's drawings for the drawing contest are shown, her classmates discover Wanda does have the dresses. She had drawn one hundred of them, each one beautiful. The day the teacher announces Wanda has won the contest, her father sends a note to the class. His family is moving to the big city, where they will not be made fun of for their strange name and ways. Maddie and Peggy feel terrible, recognizing too late they have hurt Wanda. Maddie decides she will never again be silent when someone is bullied.

Concepts Summary

The Hundred Dresses was originally published toward the end of World War II. By replicating in a classroom community a global example of prejudice, the book leads children to insight into consequences of prejudice. The story continues to be relevant to the experiences of recent immigrant groups to the United States. It challenges children to examine their moral values when confronted with prejudice, asking them to consider what they would do in similar situations.

Objectives

The student should be able to:

- Apply the concepts of stereotype, prejudice and discrimination to events in the story and generalize these to experiences in their own lives;
- Recognize the consequences, for individual members of the community and for the community as a whole, of discriminating against those perceived as "different";
- Identify moral values children could apply to this and similar situations;
- Learn ways to stand up for one's values.

Materials

Book:	*The Hundred Dresses*, by Eleanor Estes
Art supplies:	Poster board, drawing materials
Equipment:	World map

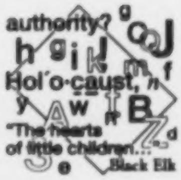
Concepts: *Stereotype, Prejudice, and Discrimination*

Discussion Questions

- Why wasn't Wanda popular with her classmates?
- What made Wanda's name funny?

- Why didn't the children in the story like Boggins Heights? Are there any parts of your town that you are afraid of? Why?
- How was Wanda seen as different? Were there reasons other than her name and clothes?
- How was Wanda similar to and different from the other children in her class? Why do you think the children focused on Wanda's differences rather than her similarities?
- Why do you think Peggy invented the dresses game?
- How do you think Wanda felt about the game?
- How do you think Maddie felt about the game?
- Why do you think Maddie let the dresses game continue?
- What is a "Polack"? Do you think that this is a hurtful word? Why?

Activities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"The hearts of little children...
Black Elk

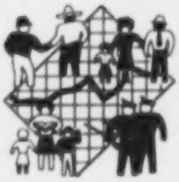
Language Arts Have children apply the concepts of prejudice and discrimination to examples in the story. Discuss how Wanda was stereotyped, the prejudiced beliefs held by other children, and how these prejudiced beliefs were translated into discriminatory action.

Children can identify other words that stereotype groups of people, discuss why these words are hurtful, and list respectful words to identify groups of people.

Have children write a story about a time they were teased and how they felt.

Geography Have children locate Poland on the map. Identify past and recent immigrant groups to the United States. Children can locate the countries from which these groups emigrated.

Identify the Native American groups living in New England and the Maritime Provinces, and locate their Nations on the map. The original migration of Native Americans from Asia across the Bering Straits also can be introduced.



Social Studies Using the map to show the origin of groups who are now Americans, lead a discussion on the extent to which the United States consists of people originally from other places. Given this, have children analyze why many groups continue to experience prejudice and discrimination.

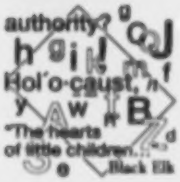
Concept: *Consequences of Prejudice*

Discussion Questions

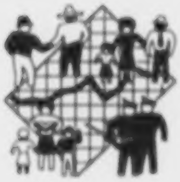
- Do you think Wanda wanted to be friends with her classmates? Why?
- Why did Wanda tell her classmates she had so many dresses and pairs of shoes?
- What was Wanda's community in the story? Did she have more than one?
- What were her classmates' communities? Did they have more than one?
- Is your classroom a community? Why or why not? What other communities do you belong to?
- For the contest, why did the girls design dresses and the boys design motor boats? Do you think that boys would like to design dresses, or that girls would like to design motor boats? What are some things that both girls and boys might like to design?
- Why did Wanda and her family move away? How do you think they felt? How would you feel if your family had to leave your home because you were discriminated against?
- What did the class lose when Wanda moved away? What could Wanda's classmates have done differently to keep this from happening?

Activities

Art Children can have a drawing contest, acting as a community by deciding together what to draw and how to judge the contest.



Language Arts Use answers to the discussion questions to define the children's classroom community. Have children randomly pick a classmate's name, identifying what their classroom community would lose if he or she moved away.



Social Studies Have children imagine they have moved to a country in another part of the world. (The class can do a research project on this country's people: their appearance, dress, customs, schools, etc.) Have children analyze how they might be seen as different in this country and explore how they would like to be treated by their new peers.

History *The Hundred Dresses* was published in 1944. A brief history lesson on World War II can be tied to the lessons in the story. Children can be introduced to the idea that historical events influence literature, and that literature often interprets and gives meaning to history.

Math Have children analyze why the author chose a "hundred" dresses for the story. The importance of the number hundred can be discussed; for example, a hundred years is a century; hundred is a key number in the metric system; many products, such as reams of paper, come in hundreds or multiples of hundreds.

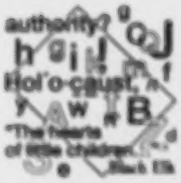
Concept: *Moral Values*

Discussion Questions

- What did Maddie and Peggy do to try to make up for teasing Wanda?
- What did Maddie decide to do if she were ever in a similar situation? Why did she decide this? How did her values change?
- What would you have done if you were Maddie? Why?

Activities

Art Children can make illustrated posters of the values identified in the following Language Arts activity.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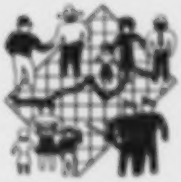
Language Arts Have children identify the moral values that led to Maddie's feelings and actions after Wanda moved away. Have children list and define the values important in their classroom, such as playing fairly, listening to each other, being friendly.



Social Studies If the class reads *Terrible Things* (the next Lesson Plan), have them make connections between the community of animals in the forest and the community of students portrayed in *The Hundred Dresses* classroom. For example, the animals peacefully coexisted, but did not stand up for other animals when the Terrible Things appeared, with catastrophic consequences. Some of the children in *The Hundred Dresses* actively discriminated, while others were silent, also with serious consequences for Wanda and the community. Children can discuss the similarities and differences when the threat to the community is from *outside* aggressors as compared to prejudice and discrimination from *inside* the community.

History Extend the lesson by making connections between the discrimination in the story and an example of real discrimination in the United States. For example, children can learn about the African American civil rights movement, identifying the victims of discrimination, their response, their supporters among white and minority peoples, the bystanders, and the changes in the United States as a result.

Community Resources

Adults who are members of Maine ethnic groups with a history of discrimination can be asked to visit the classroom to discuss their experience in school and how they would have liked their classmates to have responded.

Other Recommended Children's Books

Prejudice: *Terrible Things*, by Eve Bunting
Who Belongs Here? by Margy Burns Knight
Ceremony — In the Circle of Life, by White Deer of Autumn

Community: *Mrs. Katz and Tush*, by Patricia Polacco

Immigration: *Buba Leah and Her Paper Children*, by Lillian Hammer Ross
How My Family Lives in America, by Susan Kuklin

Moral Values: *The Ring and the Window Seat*, by Amy Hest
Follow the Drinking Gourd, by Jeanette Winter
Brother Eagle, Sister Sky, by Chief Seattle
The Invisible Hunters, by Harriet Rohmer, Octavio Chow, and Morris Vidaure
The Lily Cupboard, by Shulamith Levey Oppenheim

Resources for Teachers

Perlmutter, Philip. *Divided We Fall*. Ames, IA: Iowa State University Press, 1992.

Resources For the Classroom

Anti-Defamation League. *The Wonderful World of Difference: A Human Relations Program for Grades K-8*. New York: Anti-Defamation League, 1986.

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards*. Pacific Grove, CA: Midwest Publications, 1989.

Shiman, David A. *The Prejudice Book: Activities for the Classroom*. New York: Anti-Defamation League, 1929.

Supplemental Children's Books

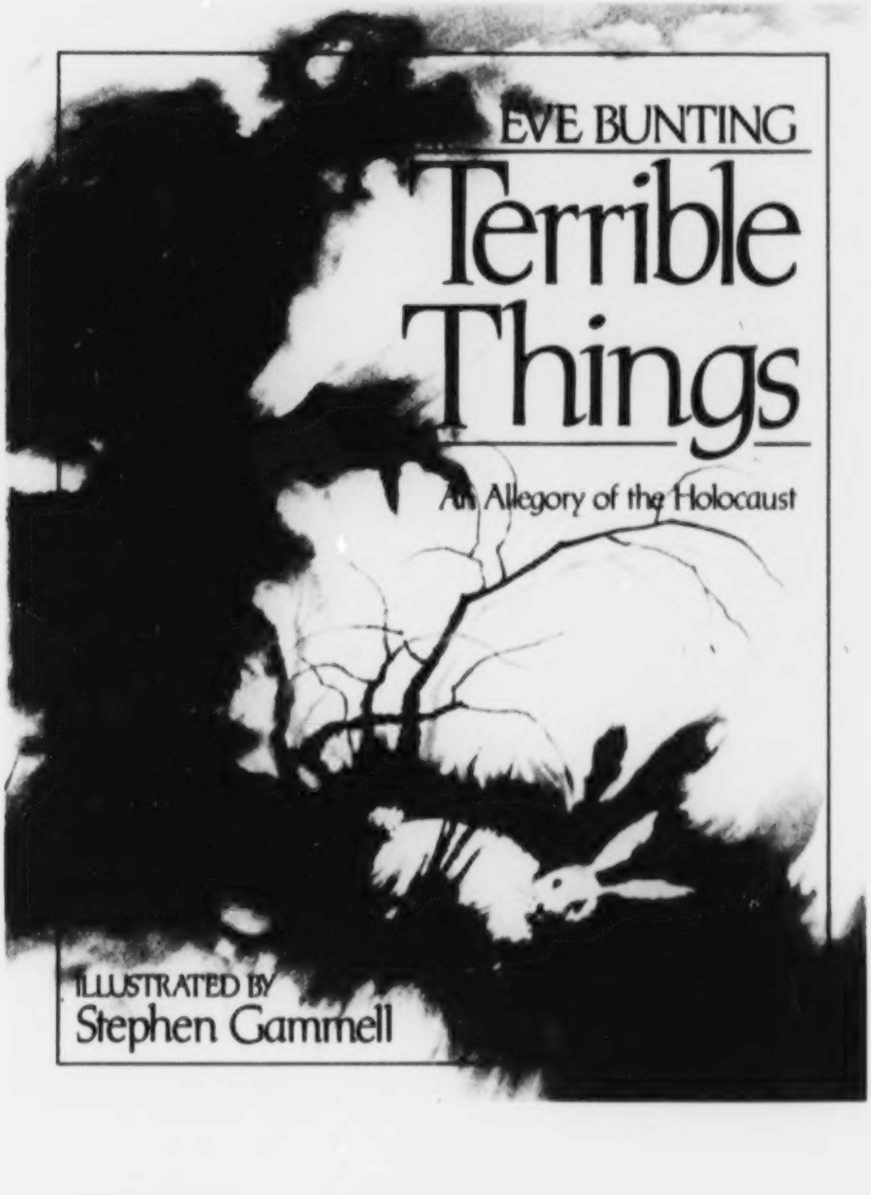
Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

(GRADES K - 4)

Terrible Things

by Eve Bunting

PHILADELPHIA: THE JEWISH PUBLICATION SOCIETY, 1989


EVE BUNTING
Terrible Things
An Allegory of the Holocaust
ILLUSTRATED BY
Stephen Gammell

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Story Summary

This book, an allegory of the Holocaust written for young children, has meaning for children of every age. The animals in the clearing are content. They share the trees, the shade, and the cool brown water of the forest pond. Without warning, Terrible Things come for every creature with feathers, catching all of the birds in their fearsome nets. Little Rabbit wonders what is wrong with feathers, but Big Rabbit silences him. The clearing returns to normal, until the Terrible Things come back, this time for all creatures with bushy tails. The Terrible Things return again and again, until only the rabbits are left. The rabbits scream for help, but no one is left to hear. All the rabbits are carried away except Little Rabbit, who hides behind a pile of rocks. Sadly, he leaves the clearing to warn other forest creatures about the Terrible Things.

Concepts Summary

Terrible Things challenges children to grapple with the consequences of violence against an entire community. It uses the device of unknown bullies, who have no apparent reason for prejudice against the peaceful animals, to illustrate the nature of bullies and bystanders. It demonstrates the consequences of failure to act as a community when faced with danger. Because the story does not resolve these problems, it offers the opportunity for children to explore their values and develop their own solutions.

Objectives

The student should be able to:

- Identify the story's different communities and how each reacted to prejudice and violence;
- Recognize connections within and between communities, learning that what happens to others can affect everyone;
- Define peace and violence, recognizing the difference between them;
- Recognize bullying behavior and its consequences;
- Recognize bystander behavior and its consequences;
- Identify and analyze individual and community responses to bullies and violence.

Materials

Books:	*Terrible Things*, by Eve Bunting *The Mitten*, by Alvin Tresselt
Art supplies:	Magazines for collage pictures, paste, white tape for school building outline, drawing supplies, large piece of paper for history time line
Drama:	Animal puppets or costumes
Equipment:	United States map, newspapers for current event stories

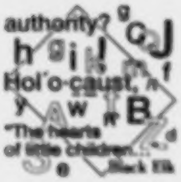
Concepts: *Community and Peace*

Discussion Questions

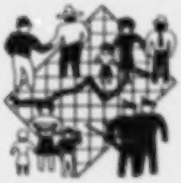
- What is the forest like before the Terrible Things come?
- Do the different animals have their own community? What makes each group a community?
- Are all the animals in the forest clearing a community? What makes them a community?
- Before the Terrible Things came, did the animals get along with each other? Do you think this is an example of peace? What are some examples of living together peacefully in your community?
- Where does Little Rabbit go at the end of the story?
- Do you think there might be an even bigger community of animals? What could that community be?

Activities

Art Using pictures from magazines, children can make a collage of the different communities within their school. The class can assemble these into a big picture of their school community. These can be displayed on the wall within an outline of their school building.



Language Arts Read *The Mitten*. Have children compare how the animals in both stories lived together peacefully.



Social Studies Have children identify and list the different communities within their school community; e.g. their classrooms, all third graders, teachers. Children can identify the characteristics that make each group a community, and compare these to the different communities in the story.

Have children give examples of how their communities live together peacefully and identify some different components of peace, e.g. listening to each other, playing together, including everyone in a party, talking about problems rather than fighting.

Concepts: *Bullies and Violence*

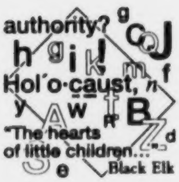
Discussion Questions

- What are the Terrible Things?
- How do the Terrible Things make the animals afraid? If the Terrible Things use violence to make the animals afraid, does this make them bullies?

- Can you think of examples where bullies made you feel afraid? What did you do?
- Do you think the Terrible Things are powerful? What makes them powerful?
- How did the other animals in the forest feel when the Terrible Things came for the birds, the squirrels, the fish, and the porcupines?

Activities

Art Have children imagine and draw pictures of their conceptions of the Terrible Things. Show the pictures to the class and identify characteristics, such as the Terrible Things are big, have weapons, look scary. Relate these characteristics to the pictures in the story and to real life bullies.

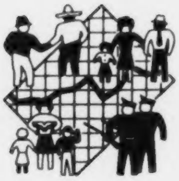


Language Arts Younger children can tell a story about a time when bullies scared them and how they wanted to respond. Older children can read a book with the same theme and write an essay about the similarities and differences of the bullies in the two stories. Help children develop their own definitions for peace and violence.

Compare the Terrible Things with other "evil" beings in children's fairy tales, such as the witch in *Hansel and Gretel* or the wolf in *Little Red Riding Hood*. Have children analyze how these archetypes are different than the Terrible Things; for example, these beings want something specific from the victims. Discuss how the intended victims in the fairy tales responded to the threat to their lives, and compare this with the way the animals responded.

History This story is a good place to introduce real examples of oppression through violence. For older children, examples from United States history can be used to extend the story's lessons, such as the slavery of African Americans or the internment of Japanese Americans during World War II.

Using the history lesson taught above and the lessons from *Terrible Things*, have children analyze how the historical example might have been different if the bystanders had changed their behavior.



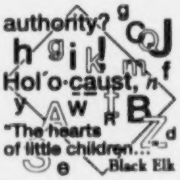
Social Studies Bring a newspaper or magazine account of a contemporary example of bullies and violence. Discuss what the children could do if confronted with this situation.

Concept: *Prejudice*

Discussion Questions

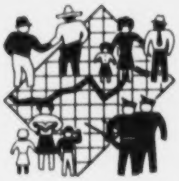
- Do you think the Terrible Things are prejudiced against the animals? Why or why not?
- Do you think the Terrible Things have reasons to hate the animals? If not, why are they violent?
- Can this be true for people too? Can one group of people hate another without really knowing anything about it?
- Why do you think the Terrible Things wanted to capture the animals and take them away? What would the Terrible Things have to gain from doing this?

Activities


authority?
Hol'o·caust,
"The hearts of little children..."
Black Elk

Language Arts Using answers from the discussion questions, have children analyze what prejudice and discrimination mean in the absence of explicit reasons for the Terrible Things' violence.

Have children tell or write a story about prejudice from their own experience. As part of the story, ask children to consider what they might do to help those discriminated against and to confront those who are prejudiced.



Social Studies Discuss reasons people use to justify hurting others. Explore whether hurting others can be justified.

For older children, use newspapers to find current local and national examples of prejudice. Using the concepts introduced in *Terrible Things*, have children analyze these examples. For example, children can identify the group discriminated against, what the prejudice is, and why it might exist; the group with the prejudicial attitudes, how it is discriminating, and what members have to gain from discrimination; and the consequences of prejudice and discrimination for both groups.

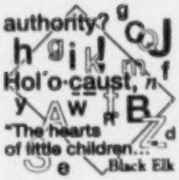
Teach a lesson on various forms of human behavior related to the lessons in the story. Explain why and how people become prejudiced, develop into bullies, and use violence to get their way. Children can brainstorm about ways to help people change. For example, a bully might be afraid and lonely, and thus be helped by being brought into a group and encouraged to change his or her behavior. A prejudiced person might fear someone different because of lack of knowledge, and thus be helped by being given accurate information.

Concept: *Bystanders*

Discussion Questions

- What do the other animals do when the Terrible Things come for all the animals with feathers? What questions does Little Rabbit ask Big Rabbit?
- What does Big Rabbit tell Little Rabbit to do? Does this make Big Rabbit a bystander to violence?
- Can you think of examples in your community when people acted like bystanders?
- Why does each group in the forest feel safe until the Terrible Things come for them?
- What excuses do members of each group of animals make for not helping each other? What are the consequences of this?
- Why do the other animals make excuses? What might have happened if the animals had tried to protect each other?
- At the end of the story, what does Little Rabbit do? Is he still a bystander or something else? Does Little Rabbit show courage when he goes to warn animals in other clearings?

Activities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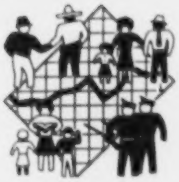
"The hearts of little children..."
Black Elk

Language Arts Children can write a play (younger children can role play with puppets) where Little Rabbit finds another forest clearing with animals who do not know about the Terrible Things. Different children can play the parts of Little Rabbit, Terrible Things, bystanders, and animals who want to take action. Children can imagine what might happen if some of the animals listened to Little Rabbit, convinced the bystanders to take action, and as a community confronted the Terrible Things.



Social Studies Contrast the concepts of prejudice, bystanding and empathy. Using these concepts, discuss what makes people empathize with some groups but not with others. List the reasons. Have children analyze how people might respond when a group they feel empathy for is hurt or in danger, and how people might respond when a group they feel prejudiced against is hurt or in danger.

Have children suggest what they could do if they or their friends were bullied. Explore the power people have to stop a bully; for example, speaking out rather than staying silent, asking others for help, forming groups to protect themselves, or escaping when bullies have too much power for an immediate confrontation.

Extend the lesson for older children by choosing a current event that includes all of the elements in *Terrible Things*. Children can identify the bullies and victims in these real stories, describing how the bullies use violence. Children can identify bystanders and those who take action, exploring their feelings about these events. Finally, children can identify actions they can take individually (sending a donation to a relief organization) or collectively (as a class, writing their congressional representatives).

Community Resources

Ask victims of prejudice from different Maine communities to visit the classroom and talk about their experiences, specifically how they would have liked others to have responded to prevent the prejudice or discrimination from occurring.

Other Recommended Children's Books

Community:	*Swimmy*, by Leo Lionni *The Mitten*, by Alvin Tresselt
Bullies:	*Willie and Hugh*, by Anthony Browne *Who Belongs Here?* by Margy Burns Knight *The Red Balloon*, by A. Lamorisse
Prejudice:	*The Adventures of Connie and Diego*, by Maria Garcia *The Little Weaver of Thai-Yen Village*, by Tran-Khanh-Tuyet
Bystanders:	*Follow the Drinking Gourd*, by Jeanette Winter *The Ring and the Window Seat*, by Amy Hest *The Hundred Dresses*, by Eleanor Estes

Resources For Teachers

Allport, Gordon W. *ABC's of Scapegoating*. 9th ed. New York: Anti-Defamation League, 1983.

Yinger, Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination*. New York: Anti-Defamation League, 1964.

Resources For the Classroom

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards*. Pacific Grove, CA: Midwest Publications, 1989.

Japanese American Day of Remembrance Resource Guide. San Francisco: Day of Remembrance Curriculum Committee, 1991.

Sonnenschein, Francis M. and Jay S. West. *Our Umbrella of Friendship: An Activity Book for Young Children (K-3) to Celebrate Diversity and Fight Prejudice*. New York: Anti-Defamation League, 1989.

Supplemental Children's Books

Durrell, Ann and Marily Sacks, eds. *The Big Book for Peace*. New York: Dutton Children's Books, 1990.

Lucas, Eileen. *Peace on the Playground: Nonviolent Ways of Problem-Solving*. New York: Franklin Watts, 1991.

Scholes, Katherine. *Peace Begins With You*. Boston: Little, Brown and Co., 1989.

Additional Recommended Children's Books on Prejudice

Understanding Basic Concepts

Browne, Anthony. *Willie and Hugh*. New York: Alfred A. Knopf, 1991. (Grades K - 2)

Willie is lonely. He is smaller than the other gorillas, and without friends. One day, Willie runs into Hugh in the park. Compared to Willie, Hugh is a huge gorilla. Rather than blame Willie for the collision, though, Hugh apologizes. While they are watching the other runners, Buster Nose, a mean gorilla, tries to pick on Willie. Hugh sticks up for him, so Buster Nose backs down. Willie and Hugh visit the zoo, where people are in cages, and the library, where Willie reads to Hugh. As they leave, Hugh is frightened by a spider. This time, Willie helps Hugh by carefully moving the spider away.

Garcia, Maria. *The Adventures of Connie and Diego*. Rev. ed. San Francisco: Children's Book Press, 1987. (Grades K - 4)

Connie and Diego's adventures, told in Spanish and English, begins in the Land of Plenty. Unlike their sisters and brothers, the twins are born with bodies of many colors. All their brothers and sisters laugh at them. Connie and Diego get tired of this, so they run away. They search the forest, the ocean, the sky, and the jungle for a place where they can belong. Because they cannot survive in these places, none of the animals they meet can help them. Finally, the jungle tiger tells them to look at themselves. They are human, their many colors do not matter. Connie and Diego go home. After searching the world, they know they belong with their brothers and sisters.

Lamorisse, A. *The Red Balloon*. New York: Doubleday, 1956. (Grades 1 - 3)

Pascal, a young Parisian boy, sees a red balloon atop a lamppost and catches it. While becoming friends, he discovers the balloon has magic powers. Like any devoted friend, the balloon stays with Pascal, hovering outside his window and following him to school. Pascal, in turn, takes special care of the balloon. A group of bullies tries to steal the balloon, but Pascal and the balloon protect each other as best they can. When the bullies burst the balloon, all of the captive balloons in Paris come to Pascal's rescue.

Lionni, Leo. *Tillie and the Wall*. New York: Alfed A. Knopf, 1989. (Grades K - 2)

"The wall had been there ever since the mice could remember." The mice love to talk about it, but never try to see the other side. Tillie, the youngest and most curious mouse, lies awake at night, imagining a strange and fantastic world beyond the wall. Unlike the older mice, she does not let her fear conquer her curiosity. Tillie tries to climb the wall, to drill a hole through it, and to walk to its end. Every attempt fails, until an earthworm shows Tilly how to dig under the wall. When Tillie arrives at the other side, she discovers — not the strange and fantastic world she had imagined — but regular mice, just like herself. The mice on both sides celebrate in honor of Tillie, who first showed them the way around the wall.

Taking Action Against Prejudice

Cohen, Barbara. *Molly's Pilgrim*. New York: Bantam Skylark, 1990. (Grades 2 - 4)

> Molly and her family have moved from Russia to the United States, where third grade is difficult for Molly. She is the only Jewish child in class. Her clothes and accent set her apart. As Thanksgiving approaches, the teacher tells each student to make a small doll, Indians for boys and Pilgrims for girls. Molly's mother makes a beautiful doll; unfortunately, it looks just like Molly's mother, not like the Pilgrims in Molly's school books. Molly is ashamed, but her teacher understands the doll's true meaning. Molly's family has immigrated to the United States to find religious freedom, just like the first Pilgrims. The teacher explains that the Pilgrims got the idea for Thanksgiving from the Jewish Harvest Holiday, Sukkot. Molly's doll is given a place of honor on the teacher's desk to remind the class that Pilgrims still come to America.

Haskins, Jim. *Amazing Grace: The Story Behind the Song*. Brookfield, CN: Milbrook Press, 1992. (Grades 3 - 4)

> Through the story of John Newton, an Englishman who worked in the slave trade for many years, the author tells how Africans were captured and transported on slave ships for sale in the United States. Later in life, Newton, who becomes a minister, writes "Amazing Grace." As he grows older, he realizes his greatest sin has been taking part in slavery. He spends the rest of his life working to outlaw the slave trade. For two hundred years, "Amazing Grace" has been sung in churches and in concerts to celebrate freedom.

Hest, Amy. *The Ring and the Window Seat*. New York: Scholastic, 1990. (Grades 1 - 4)

> This story-within-a-story tells of great aunt Stella, who as a girl saves for months to buy a gold ring. On her birthday, a hurricane ruins her plans. A knock on the door brings a stranger, a carpenter desperate to find work to pay for his daughter's passage from Nazi Europe. Stella's parents ask the carpenter to build a window seat for Stella. While working, he tells her about his daughter. Stella realizes that perhaps rings and parties are not so important after all, so she slipps her carefully saved money into the carpenter's bag. Much later, she receives a note from the carpenter's daughter, now safe with her father. Enclosed with the note is a beautiful gold ring. After finishing the story, Stella gives the special ring to her grandniece for her birthday.

Knight, Margy Burns. *Who Belongs Here?* Gardiner, ME: Tilbury House, 1993. (Grades 1 - 4)

> Nary was born in Cambodia. His parents are killed by the Khmer Rouge, but he and his grandmother escape to a Thai refugee camp. After several years in the camp, they are sponsored for immigration to the United States by an American family. Nary enjoys his new freedom, but he is sometimes treated badly. Other students call him "chink" and "gook", telling him to go home. His teacher helps the class understand what it means to be a refugee and an immigrant. Nary continues to work hard to make the United States his new home and to retain his Khmer heritage. His wish is for people in his new country to learn to get along.

Parker, Carol. *Why Do You Call Me Chocolate Boy?* Boothbay Harbor, ME: Gull Crest, 1993. (Grades K - 4)

Brian is nine, African American, and a new student in his all-white class. Some of his classmates call him "chocolate boy," refusing to let him play with them during recess. After several incidents, Brian punches one of the boys. He does not want to go back to school because he hates himself for being different. Brian's mother calls his teacher, telling her the whole story. Brian's teacher asks the school guidance counselor to meet with her class. The counselor explains racism, frankly confronting the attitudes that had hurt Brian. She asks the students to give presentations on their family backgrounds. Brian tells the class about slavery and his family's rise from their slave origins. Brian's classmates understand what they have done by discriminating against him, finally welcoming him to their school.

Tran-Khanh-Tuyet. *The Little Weaver of Thai-Yen Village*. Rev. ed. San Francisco: Children's Book Press, 1987. (Grades 2 4)

Hien lives in a Vietnamese village. Her pure, warm voice sings folksongs as she grazes the water buffaloes. Her village is destroyed, however, and her mother and grandmother are killed during the Vietnamese war. Hien herself, gravely wounded, is taken to the United States for medical treatment. She is afraid, but a dream of the Me-Linh, a huge bird that comes to the people during war to inspire resistance to foreign invaders, gives her courage. After an operation, Hien lives with a kind American family. They help with her home sickness by bringing recordings of Vietnamese folksongs and by having older Vietnamese students visit. Every year, she and other Vietnamese students send packages to Vietnam. Hien weaves blankets, with the image of Me-Linh, for her people.

White Deer of Autumn. *Ceremony — In the Circle of Life*. Milwaukee: Raintree, 1983. (Grades 1 - 4)

Little Turtle, a Native American boy growing up in the city, is hurt and lonely. His classmates call him "Slow Turtle" when he misses the school bus. His teacher yells about his long hair. His favorite park is torn up by giant earth-moving machines. When Little Turtle needs help, Star Spirit appears. He teaches Little Turtle about the Circle of Life, a sacred symbol of Native peoples. Star Spirit reassures Little Turtle that he is never alone. "All things are part of the great Circle of Life, and all over the Universe are your relatives."

Winter, Jeanette. *Follow the Drinking Gourd*. New York: Alfred A. Knopf, 1988. (Grades K - 4)

Long before the Civil War, African Americans enslaved in the South traveled the underground railroad to freedom. This story, based on true events, tells how information about the railroad was passed to the slaves. Peg Leg Joe, one of the railroad conductors, travels from plantation to plantation teaching a simple song. The song, "Follow the Drinking Gourd," is actually a map to freedom, for hidden in its lyrics are directions for the underground railroad. When James is about to be sold to another master, he, his wife Molly, their son Isaiah, old Hattie and her grandson George, decide to escape. They follow the drinking gourd — the Big Dipper — along the perilous journey. After receiving help from many on the way, they escape to freedom in Canada.

CHAPTER 6

Beginning Holocaust Studies

> *"Anyone who does not actively, constantly engage in remembering and making others remember is an accomplice of the enemy. Conversely, whoever opposes the enemy must take the side of his victims and communicate their tales, tales of solitude and despair, tales of silence and defiance."*
>
> **Elie Wiesel**

Introduction

The Holocaust is a horrifying part of our collective history. Adults have difficulty comprehending the Holocaust's events and consequences. Even more difficult is finding the words to explain the Holocaust to children.

Educators should consider carefully whether they want to teach this material, which is suitable for third and fourth grades only. The core concepts in *The Spirit That Moves Us* can be taught without it. If teachers decide to use this chapter's literature, however, they will impart a compelling, powerful lesson on consequences of prejudice. They also will set the stage for future Holocaust studies by their students.

Definitions

Holocaust. Holocaust, from a Greek word, means "a sacrifice totally burned by fire." It is the most common term applied to the Nazi genocide of Jews and murder of other victims between 1933 and 1945.

Shoah. Shoah is a Hebrew word meaning annihilation, and is also used to describe the genocide of Europe's Jews.

Victims. Victims are people who are injured, destroyed or sacrificed; people who are subject to oppression, or mistreatment. Jews and Roma (gypsies) were the two groups targeted for complete annihilation in the Holocaust. Approximately six million were murdered. Approximately five million other people — political prisoners, communists, people with disabilities, gay men, Russian prisoners of war, Jehovah's witnesses, resistance and underground members — also were murdered.

Bystanders. Those who know about a victim's oppression but choose to do nothing.

Perpetrators. Perpetrate means to bring about or carry out, as in perpetrating a crime. Holocaust perpetrators included Nazi government and party officials; special police and security forces; many soldiers in the regular German army; bureaucrats in Germany and the occupied countries involved in implementation of the Holocaust, and police and civilians who assisted in the rounding up, deportation, and murder of victims.

Ghetto. The Nazis confined Jews within separate streets or quarters in approximately 400 cities. Some ghettos, such as that in Warsaw, were walled and cut off from the city. Tens of thousands of Jews who moved into ghettos died of starvation and disease. Concentration of Jews in central areas also made possible quick deportation to the death camps.

Camps. The Nazis established an elaborate camp system to imprison victims, create slave labor, and carry out the Holocaust. They built approximately 3,000 labor, transit, prisoner of war, concentration, and death camps.

Concentration Camps. Concentration camps were prisons for victims. They also supplied slave laborers. One of the first camps, Dachau, was built about ten miles outside of Munich. Other examples of concentration camps were Buchenwald, Bergen-Belsen, and Ravensbruck. Hundreds of thousands of prisoners died in the camps due to starvation, disease, and murder.

Death, or Extermination, Camps. The Nazis built six camps whose purpose was mass murder. The camps, all in Poland, were Chelmo, Belzec, Treblinka, Sobibor, Majdanek, and Auschwitz. Parts of Majdaneck and Auschwitz were also concentration camps. Millions of victims were gassed to death in these camps.

Resistance. Resistance is an act that combats the dehumanization and death of victims. Victims resisted in many ways. Spiritual resistance included conducting schools and worship services in the ghettos and camps. Slave laborers frequently sabotaged materials in the factories. Armed resistance included fighting by Jewish partisan groups, the Warsaw ghetto uprising, and prisoner rebellions in Auschwitz, Sobibor, and Treblinka.

Righteous Gentiles. Also known as the "Righteous Among Nations," these are non-Jews who risked their lives to rescue Jews during the Holocaust.

Nazi. A member of or sympathizer with the National Socialist German Workers (Nazi) party. Adolf Hitler led the Nazi political movement, and after 1933 was also Chancellor and military leader, combining political, government, and military institutions under one rule.

Persecution. To be made to suffer because of beliefs.

War. A period of armed conflict.

Immigrants. People who come to a country to take up permanent residence.

Refugees. People who flee, especially those who flee to another country to escape danger or persecution.

Topics and Lessons

However teachers design their curriculum, Holocaust study should include the following topics. This chapter's lesson plans explore these topics. Materials annotated in the Teacher Resource Bibliography offer most of the necessary background information.

- **Jewish Culture and Religion.** It is imperative that children understand Jews as ordinary people, who, like all peoples, have some unique ways of life. Several books annotated in this Guide, such as *Toby Belfer Never Had a Christmas Tree*, introduce Judaism without reference to the Holocaust. Stereotypes and anti-Semitism should be confronted openly, so that children know Jews did nothing to cause or deserve the Holocaust.

- **Pre-War European Jewish Life.** Children will better understand how the Holocaust altered Jewish life if they have a concept of life before the Holocaust. The Lesson Plan books offer a view of Jewish life in Eastern and Western Europe.
- **Historical Context.** The Holocaust occurred in a context of anti-Semitism, oppression, economic depression, and war. A brief introduction to these topics will help children understand how the Holocaust happened. We caution teachers, however, not to over-simplify "causes." The Holocaust is a complex event with numerous interactive causes. Teaching context is more accurate than teaching causes.
- **Holocaust History.** The Holocaust is not synonymous with World War II, so it should be taught within the context of but separate from the war. The first phase of the Holocaust occurred from 1933 – 1939, between the Nazi rise to power and the beginning of World War II. During this period, the Nazis stripped German Jews of all their rights as citizens, and established concentration camps. The second phase, from 1939 – 1945, marked the ghettoization of Jews, construction of the death camps, and genocide. The number of people murdered was made possible by Germany's military conquests, but this phase existed apart from its war effort.
- **Holocaust Victims.** Jews and Roma (gypsies) were the only groups targeted for complete annihilation, but millions of others also died. As appropriate, this chapter's books tell individual stories of Jews caught in the Holocaust without describing the extent of the horror they faced. A fuller exploration of the victims' fate should be left until children are older.
- **Resistance, Survival, and Healing.** Jews did resist. Some survived and were able to go on with their lives. Righteous Gentiles, and in some instances governments, rescued Jews. Several of this chapter's books emphasize ways victims survived, healed, and were helped by others.

Teacher Preparation

Preparation is an essential step in Holocaust education. Teachers must know enough to place the Holocaust in context, to be scrupulously accurate about events, to know what is and is not appropriate for third and fourth grade children, and to know how to answer unexpected questions.

The Holocaust poses questions universal in their applicability to situations where those in power grossly abuse human rights. What does it mean to be human and inhuman? Why do innocent people suffer? Why do victims not stop the violence? How do survivors bear the pain of being alive when all friends and family have perished? Why is it important to remember and bear witness? Teachers should be ready to help students explore answers to these very difficult questions.

The Spirit That Moves Us references a variety of materials about the Holocaust. The United States Holocaust Memorial Museum has published a pamphlet called "Guidelines for Teaching about the Holocaust." It is essential reading, and is reproduced in Chapter 7. Two short summaries, also from the Holocaust Museum, are a good place to begin learning Holocaust history. These articles are also reproduced in Chapter 7.

For teachers who want a thorough historical grounding, any of the adult histories annotated in Chapter 8 will accomplish the task. For teachers who want a simpler introduction, any of the histories written for middle and secondary students, also annotated in Chapter 8, provide sufficient background. Several of these histories offer

While a rabbinical student, Rabbi Lewis Keurass offered this prayer for dedication of a Torah that survived the Holocaust.

"For the times we saw another's anguish,
But we could not bear the burden;
For the times when we gazed upon loneliness and fear,
And we withdrew our hands;
For the times when all we offered was the
callousness of indifference,
We ask your forgiveness.
And with this hope of forgiveness, we dare to hope
for strength in the days ahead —
that indifference may turn to caring,
and caring bring forth deed."[1]

the additional advantages of numerous first person accounts, photographs, chronologies, and maps.

Videos, while not supplanting books, also offer historical background. All videos available through the Maine State Library's Holocaust Collection are annotated in Chapter 8. "The Longest Hatred," a history of anti-Semitism, and "Genocide," covering the major historical events of the Holocaust, are particularly recommended. [Note: "Genocide" includes graphic footage of the murder of Jews. The film is disturbing, and intensely moving.]

It is important for teachers to review as many of the children's books in this chapter as possible. While all are excellent, they vary greatly in their emotional impact. Depending on children's maturity, an appropriate book for one class may be completely inappropriate for another.

Student Preparation

Children need a social and cultural context before reading Holocaust books. It is best to introduce the Holocaust only after books on diversity and prejudice have been taught. *Terrible Things*, annotated with a lesson plan in Chapter 5, provides a bridge between a fictional example of prejudice and historical reality.

Students may have intense emotional reactions to the books, but also may have difficulty with emotional expression. Teachers should encourage emotional response, assuring children that almost everyone who learns about the Holocaust feels sadness, anger, fear, and confusion. Having children keep a journal of their thoughts and feelings is a good way to monitor emotional reaction.

A special difficulty in Holocaust education is walking the fine line between honesty about the Holocaust's destruction and causing so much despair that children cannot comprehend the literature. The reality is that nothing good came out of the Holocaust. Most of the children's books, however, include examples of survival, healing, and growth by those who lived through the Holocaust. Others recount stories of resistance and rescue. As long as children are not left with the impression that genocide is useful because people respond with courage and growth, emphasizing this material can help children confront the Holocaust.

In order to address parental concerns, teachers should inform parents that they intend to read Holocaust books in the classroom. Teachers who have used these books report that parents typically do not object to them.

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[1] From John O'Brien, *Learning About Citizen Advocacy*. (Atlanta, GA: Georgia Advocacy Office, 1987), section 5, p. 51.

Teaching the Books

The books recommended here are stories simply told, without graphic pictures of violence or the camps. They are divided between fictional and factual stories.

Each book approaches the Holocaust in a different way, which is valuable because the Holocaust is not one but many different stories. Although there are commonalties, each Holocaust victim had a unique experience.

So that children understand this, we encourage teachers to read several of the books at least. The lesson plans suggest complementary books annotated in this and other chapters.

After the books are read, teachers may wish to lead a discussion of what students learned that is relevant to their lives.

Among lessons the children recount, the authors encourage teachers to make clear the following ideas. One point is the importance of awareness of prejudice. Unless people see and hear, they cannot respond. The Holocaust offers too many examples of bystanders who did nothing because they closed their hearts and minds to the suffering of others.

> *"First they came for the communists,*
> *and I did not speak out —because I was not a communist.*
> *Then they came for the socialists,*
> *and I did not speak out — because I was not a socialist.*
> *Then they came for the labor leaders,*
> *and I did not speak out — because I was not a labor leader.*
> *Then they came for the Jews,*
> *and I did not speak out — because I was not a Jew.*
> *They came for me —*
> *and there was no one left to speak out for me."*
> **Reverend Martin Niemoeller**

A second point is the importance of taking a stand, acting in whatever ways available when people are at risk of harm. The Holocaust offers examples of heroic response, and sometimes terrible consequences. By discussing different ways they can take a stand, children can learn about the risks and rewards of speaking out against injustice.

A third point is the importance of witnessing by listening to those who were harmed and telling others their stories. Several of the books teach that witnessing brings knowledge to the listener, healing to the story teller, and victory over the abuser. From their studies, children can learn that witnessing is an action of great power and healing.

A fourth point concerns prevention of future genocides. There is no one answer, but if as a result of Holocaust studies children begin walking a life-path of seeing and responding to injustice, teachers will have met the central goal of *The Spirit That Moves Us*.

All of the lessons taught by the books in *The Spirit That Moves Us* — why diversity is a gift, how different cultures enrich us, the goodness and power inherent in true community, ways to confront and change prejudice — come together in these books.

Sources

Berenbaum, Michael. *The World Must Know: The History of the Holocaust as Told in the United States Holocaust Museum*. Boston: Little, Brown & Co., 1993.

Gutman, Israel. *The Encyclopedia of the Holocaust*. New York: Macmillan, 1990.

Merriam-Webster's Collegiate Dictionary. 10th ed. Springfield, MA: Merriam-Webster, 1993.

Themes in Holocaust Children's Literature

1. Pre-War European Jewish life

   Memories of My Life in a Polish Village
   When Hitler Stole Pink Rabbit
   Buba Leah and her Paper Children

2. Historical Overview

   Promise of a New Spring

3. Escape

   When Hitler Stole Pink Rabbit
   Memories of My Life in a Polish Village

4. Hidden Children

   The Lily Cupboard
   A Picture Book of Anne Frank

5. Ghettos and Camps

   The Number on My Grandfather's Arm
   The Yanov Torah
   Let the Celebrations Begin!
   A Picture Book of Anne Frank

6. Righteous Gentiles

   Memories of My Life in a Polish Village
   The Lily Cupboard

7. Survival and Healing

   The Number on My Grandfather's Arm
   Memories of My Life in a Polish Village
   The Yanov Torah
   Promise of a New Spring
   Let the Celebrations Begin!

8. German Experience

   Rose Blanche

(GRADES 3 - 4)

When Hitler Stole Pink Rabbit

by Judith Kerr

NEW YORK: DELL PUBLISHING, 1971

When
Hitler Stole
...it

When Hitler Stole Pink Rabbit. Copyright © 1971 by Judith Kerr. Reprinted by permission of Dell, a division of Bantam, Doubleday, Dell Publishing Group, Inc.

Story Summary

Told from the perspective of Anna, a nine-year-old who lives in Berlin with her parents and older brother Max, the story begins in 1933 immediately before Hitler's election as Chancellor. Because they are Jews, Anna's father decides they must flee before the election or risk losing their passports. After a tense journey, they arrive in Switzerland. Anna has left behind her favorite stuffed animal, Pink Rabbit, hoping they will be able to return home, but the Nazis immediately confiscate all their property. They stay in Switzerland until her father realizes that Swiss neutrality will prevent him from earning a living as a journalist protesting Nazism. The family moves to France, where both children struggle with a new language, another culture, and poverty. At the end of the book, the father sells his first film script. The family moves to England, where they begin again.

Concepts Summary

Without mentioning the Holocaust, this book describes one type of experience during the first phase of the Holocaust. It gives children a sense of what it means to be persecuted for religious and political reasons, to be refugees, to stay together in difficult situations, and to start over. The book also evokes Western European life and culture during the 1930s.

Objectives

The student should be able to:

- Describe characteristics of pre-World War II Western European life;
- Understand the concept of persecution;
- Learn some of the ways the Nazis persecuted Jews;
- Understand the concept and consequences of being a refugee;
- Recognize significant events in Phase One of the Holocaust.

Materials

Books: *When Hitler Stole Pink Rabbit*, by Judith Kerr

Rose Blanche, by Roberto Innocenti

Let the Celebrations Begin! by Margaret Wild

First Words, by Ivan Chermayeff and Jane Claire.

I Never Saw Another Butterfly, by Hana Volavkova

Video: "Prejudice: Answering Children's Questions"

Equipment: Pictures of landmarks in Berlin, Paris and London, and of the Swiss countryside; World map, Europe map, United States map; Europe map handouts

Concept: *Persecution*

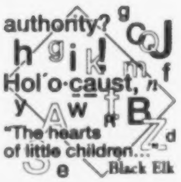
Discussion Questions

- What was Anna's house in Berlin like? What possessions did she have? What was her school like? What did she do for fun?
- How did Anna feel about her family?
- How do you know Anna's family was Jewish?
- Did members of Anna's family actively practice their religion? Did this mean they were or were not Jewish? Why?
- What do you think made Anna's family Jewish?
- Who was Adolf Hitler? Who were the Nazis?
- Did the Nazis consider Anna's family to be Jewish? Why?
- Why couldn't Anna tell people about her father's trip?
- How did Anna's parents know that the results of the German election might be dangerous to them?
- Why do you think they were able to recognize the danger?
- Did Onkel Julius recognize the danger? Why not?
- From information in the story, what happened to Jews who stayed in Germany after the election?
- After Anna learned about a professor who was sent to a concentration camp, how did she feel?
- Why do you think Nazis sent Jews and others to concentration camps?
- What happened to Onkel Julius? What parts of his life were taken away from him?
- Why do you think Onkel Julius killed himself? How did Anna and her family feel about this? How did you feel?

Activities

Art Show some of the pictures in *I Never Saw Another Butterfly*. Explain who drew these, discussing how children could create art in a concentration camp.

Have children create an original work of art in the medium of their choice that reflects their feelings about the persecution of Jews by the Nazis.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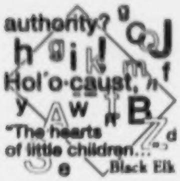
Hol'o·caust, n
"The hearts of little children..."
Black Elk

Language Arts Have children keep a journal of their thoughts and feelings as they read the book. Define persecution. Select several different events from the story, and have children analyze which do or do not describe persecution.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"The hearts of little children..."
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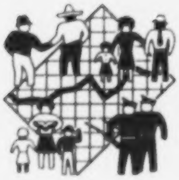
Have children write a story describing how their lives might change if their citizenship rights were taken away.

If the class is sufficiently mature, read *Rose Blanche*. Discuss why Rose saw the persecution in her country while the adults in the story either helped persecute Jews or ignored the persecution. Discuss what happened to Rose because of her awareness of and response to persecution. Ask children whether Rose is the sort of person they would like to be. Help children analyze the risks and benefits of responding to persecution.

History Prepare a brief lesson on the rights of Jews which were taken away by the Nazis, describing the progressive steps taken to strip German citizenship from certain groups. From this and the information in the story, have children describe what Anna and Max's life might have been like if their family had not fled Germany when they did.



Social Studies Help children list some of their rights as United States citizens. Lead a discussion on why we have these rights and where they come from. Link this to the story through a comparison of citizenship rights in the United States and the rights in Germany that were taken from Anna's family.

Prepare a lesson on racial classification. (A section of the video *"Prejudice: Answering Children's Questions"* has an excellent lesson on the fallacies of racial classification. See also above, Chapter 2 of this Resource Guide.) Have children analyze whether "Jewish" is a race. Compare racial classification and cultural or religious diversity.

Lead a discussion on the usefulness and harm that can occur from racial classification.

Extend the lesson by considering whether African Americans, Native Americans, and white people comprise separate races. Introduce such questions as whether an African American's race changes if he or she has a white ancestor and vice versa.

Have children analyze whether racial classisfication is a useful way to group and describe people and whether it is ever a valid justification for persecution.

Concept: *Refugees*

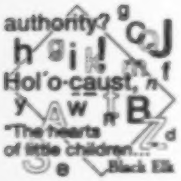
Discussion Questions

- Where did Anna's family stay in Switzerland? Was the family comfortable there? Why or why not?
- How did Anna and Max react to their Swiss schools? Did they have to learn a new language? What helped them to feel that they belonged?
- How did the German family behave towards Anna and Max? Why do you think they acted like this?
- Why did Anna's parents decide to move to France?
- What were Anna and Max's new schools like? What language did they have to learn? How did they learn it?
- What do you think would be the most difficult part of not knowing the language where you lived? Of having to learn a new language?
- Why was Anna's family poor when they lived in Paris? How did each family member react to this?
- In the incident over the sewing machine, who did you sympathize with, Anna's mother or father? Why?
- Who befriended Anna's family? How did the Fernands and Great-Aunt Sarah help them? Why do you think they did this?
- Why did Anna's parents consider sending Anna and Max to live with Omama and Opapa? How did Anna feel about this? What do you think it would feel like to be separated from your family?
- What did Anna think about when she realized she hadn't seen her home in Germany in two years? If you have ever moved, was it difficult? Why? What would you miss about your home if you had to move away now?
- If you were suddenly a refugee, what would be the one thing about your life you would want to keep the same?

Activities

Art Show children pictures of the Swiss countryside and of Paris. Have children draw their own impressions of these places.

Explain how Paris is a center of Western artistic activity. Show children some of the paintings in *First Words*, or from another art book. Have children discuss which pictures they like, which they do not, and why. Have children paint a picture on a subject of their choice, using the style of their favorite picture in the book.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"The hearts of little children..."
Black Elk

Language Arts Define refugee and immigrant. Have children analyze what made members of Anna's family refugees and immigrants.

As Anna did for her *certificat d'études*, have children write a composition titled "A Journey."

Lead a discussion on what it might have been like for refugee children in Europe, especially those who were also orphans. Have children write in their journal how they feel about children who were refugees during the Holocaust.

Geography Using a world map, show some of the countries from which European refugees during the 1930s immigrated to the United States. Extend the lesson by tracing the emigration routes of recent refugee groups to the United States.

History Prepare a brief lesson on the United States immigration policy for Jewish refugees during the first phase of the Holocaust. Have children analyze the impact of this policy, speculating on why the government acted to limit Jewish immigration.

Math Using examples from the book, such as the distances the family traveled as refugees, have children write and solve story problems like those Anna faced in working for the *certificat d'études*.

Concept: *Starting Over*

Discussion Questions

- What work did Anna's father do in Paris? Did he make enough money to support the family?
- Why did Anna's mother want to move to England?
- How did the family travel to England? Why did they have to travel by boat?
- What did Anna notice about England that was different from the other countries where she had lived?
- How would you compare all the different places Anna's family lived? What was fun and difficult about each place?
- At the end of the story, what was the new language Anna and Max would have to learn?
- Do you think *When Hitler Stole Pink Rabbit* is a good title for this book? Why? Can you think of other titles?

Activities

Art Show pictures of famous landmarks in Berlin, Paris, and London. Using clay or *papier-mâché*, have children sculpt their favorite landmark.

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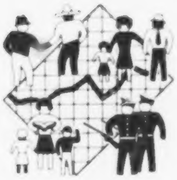
"The hearts of little children..."
Black Elk

Language Arts Read *Let the Celebrations Begin!* Discuss how the characters in this book begin to have a new life. Have children compare the concentration camp experience to Anna's life as a refugee, helping children analyze the different contexts of the two stories and how starting over may have been different as a result.

Geography On a large map of Europe, identify Western Europe's countries. On handout maps, have students trace the journey of Anna's family across Western Europe.

History On a long piece of paper, prepare a timeline for 1933 to 1939. From clues in the story, have children place the story's events in the proper year when they occurred. Fill in the timeline by adding important events in Nazi Germany, such as when Hitler became Chancellor, passage of the Nuremberg laws, and *Kristallnacht*.

Using the timeline, have children make connections between events in the story and in Germany, analyzing how German actions influenced the story's plot.



Social Studies Have children list the languages spoken in Germany, France, England, and Switzerland (where there are four national languages). Write each language at the appropriate place on the map of Europe. If desired, fill in the other languages spoken in Western Europe.

Prepare a lesson explaining why so many languages are spoken in Western Europe. Extend the lesson by having children identify the national language and other major languages spoken in the United States. Have children analyze why there is one national language in the United States but not in Europe. In addition, have children analyze why many languages other than English are spoken in the United States and what this phenomenon says about United States culture.

Community Resources

Identify children in your class, or teachers and children from other classrooms or schools in your community, who speak languages other than English. Invite several of them to speak briefly to the class in these languages, and then lead a discussion on what it was like for the class to try to understand a different language. The speakers can explain why they speak more than one language and how they learned different languages.

Other Recommended Children's Books

Persecution: *Why Do You Call Me Chocolate Boy?* by Carol Parker
Follow the Drinking Gourd, by Jeanette Winter
The People Shall Continue, by Simon Ortiz

Refugees: *Angel Child, Dragon Child*, by Michele Maria Surat
My Grandmother's Journey, by John Cech
Molly's Pilgrim, by Barbara Cohen
Who Belongs Here? by Margy Burns Knight

Holocaust: *Picture Book of Anne Frank*, by David A. Adler
The Lily Cupboard, by Shulamith Levy Oppenheim
Terrible Things, by Eve Bunting

Resources for Teachers

For background information, see any of the Holocaust histories in the Teacher Resource Bibliography and any of the personal accounts in the Teacher Resource Bibliography.

Kushner, Harold S. *To Life! A Celebration of Jewish Being and Thinking*. Boston: Little, Brown and Co., 1993

Setzer, Claudia. *Jewish Worship*. New York: Anti-Defamation League, 1987.

Langone, John. *Spreading Poison: A Book About Racism and Prejudice*. Boston: Little, Brown and Co., 1993.

Yinger, Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination*. New York: Anti-Defamation League, 1964.

Meltzer, Milton. *The Human Rights Book*. New York: Farrar, Straus, Giroux, 1979.

Morse, Arthur D. *While Six Million Died: A Chronicle of American Apathy*. Woodstock, NY: Overlook Press, 1967.

Resources for the Classroom

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards*. Pacific Grove, CA: Midwest Publications, 1989.

United Nations. *Human Rights: Questions and Answers*. New York: United Nations Department of Public Information, 1987.

Tatelbaum, Itzhak B. *Through Our Eyes: Children Witness the Holocaust*. Chicago: I.B.T. Publishing, 1985.

Gilbert, Martin. *Atlas of the Holocaust*. London: Michael Joseph/Board of Deputies of British Jews, 1982.

Supplemental Children's Books

Brown, Ruth. *Alphabet Times Four*. New York: Dutton Children's Books, 1991.

Patterson, Jose. *Stories of the Jewish People*. New York: Peter Bedrick Books, 1991.

Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

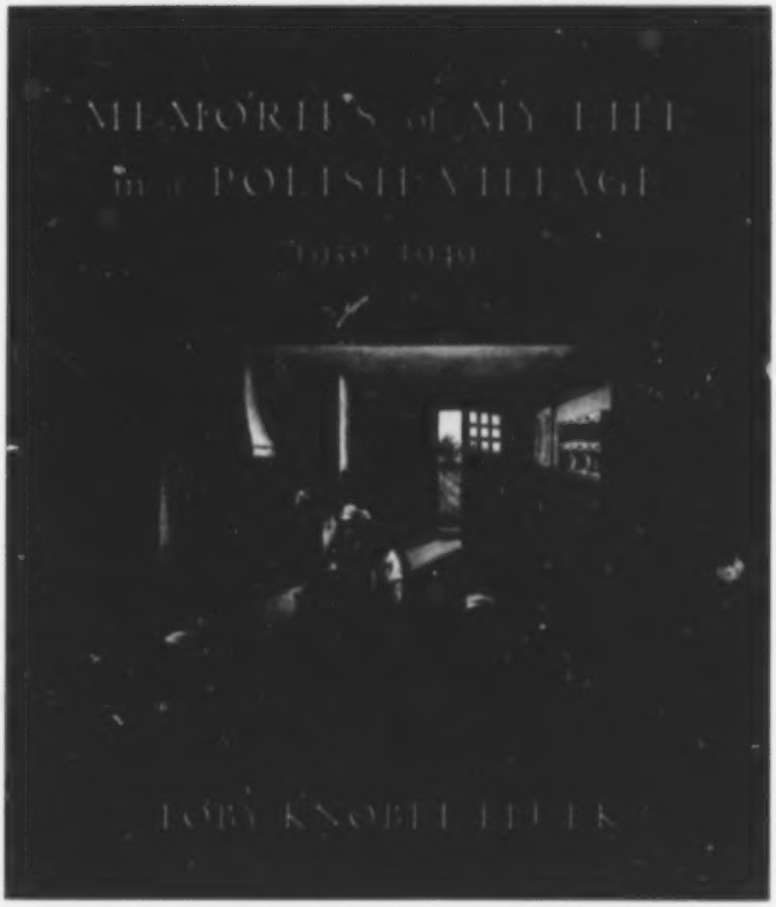
Durrell, Ann and Marily Sachs, eds. *The Big Book for Peace*. New York: Dutton Children's Books, 1990.

(GRADES 3 - 4)

Memories of My Life in a Polish Village 1930-1949

by Toby Knobel Fluek

NEW YORK: ALFRED A. KNOPF, 1990


MEMORIES of MY LIFE
in a POLISH VILLAGE
1930-1949
TOBY KNOBEL FLUEK

Memories of My Life in a Polish Village 1930-1949. Copyright © 1990 by Toby Knobel Fluek. Reprinted by permission of Random House, Inc.

Story Summary

Toby Knobel Fluek, a Holocaust survivor and artist, tells the story of her family between 1930 and 1949. Each page consists of an original painting and a brief description of the part of her life shown in the illustration.

Fluek was born in Polanâ, near the Russian border. The first four chapters concern her life before the war. She describes her family at work, preparation for the Sabbath, celebration of the Jewish Holidays, and her village's social life.

The final three chapters describe her life during and immediately after the Holocaust. Life did not change much under the initial Russian occupation, but German occupation was entirely different. Her village's Jewish families were sent to the Brody ghetto. She describes the suffering in the ghetto, and the decision by some of her family to stay and others to escape. Her father died in the ghetto and a sister was murdered at the Majdanek death camp. Her remaining family members experienced starvation and cold while hiding in the woods. At one point, she and her brother were caught by forest watchers. Toby escaped, but her brother was killed. By the end of the Holocaust only Toby and her mother had survived. She describes the chaos after liberation, including her time in a displaced persons' camp. In 1949 she married, and with her husband and mother, immigrated to the United States.

Concepts Summary

The majority of Jews murdered during the Holocaust lived in Eastern Europe. Fluck's story and illustrations offer children an overview of Eastern European Jewish life, brief descriptions of the second phase of the Holocaust (1939-1945) as experienced by millions of Jews, and an intensely personal history of her family's life during this time.

Objectives

The student should be able to:

- Learn about Jewish traditions and life in a small Eastern European village, or *shtetl;*
- Define and place in context the terms war, genocide, and Holocaust;
- Learn about and make connections between World War II and the Second Phase of the Holocaust;
- Describe and begin to comprehend some of the typical experiences of Jews during the Holocaust;
- Recognize that people can heal from atrocities;
- Experience the power of literature and art to evoke emotions.

Memories of My Life in a Polish Village 1930-1949. Copyright © 1990 by Toby Knobel Fluek. Reprinted by permission of Random House, Inc.

Materials

Books: *Memories of My Life in a Polish Village*, by Toby Knobel Fluek
I Never Saw Another Butterfly, by Hava Volavkova
Rose Blanche, by Roberto Innocenti
Promise of a New Spring, by Gerda Weissman Klein
Mark Chagall, by Ernest Raboff

Art supplies: paper and markers

Music: Tapes of Klezmer music, available from the Maine State Library

Equipment: Large map of Europe, pre- and post-World War II maps of Europe

Concept: *Jewish Life*

Discussion Questions

- Did both men and women work in Toby's village? What kind of work did they do? How does this compare to the work done by children and adults you know?
- How does Toby's religious worship compare to your family's worship?
- What holidays did Toby's family celebrate? What holidays do you celebrate?
- Why do you think people celebrate holidays? What do you think celebration of the Sabbath and Jewish holidays gave to Toby and her family? What do you learn and experience when you celebrate your own holidays?
- What was Toby's community before the war?
- Were Toby's neighbors and community important to her? Why or why not?
- Can you identify any values demonstrated by Toby's life in her village? How do you think her family, religion, and community shaped her values?
- What traditions and rituals do you have that shape your values?

Activities

Art Discuss what the illustrations say about Toby's life before the war. Compare how words and pictures tell stories.

Have children draw a series of pictures about their family life, holidays, and neighbors.

Show the paintings of Eastern European life in Marc Chagall. Have children compare the artistic styles of Chagall and Fluek.

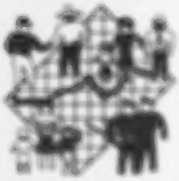
Language Arts Have children keep a journal of their thoughts and feelings as they read the book. Make a list of Yiddish words used by the author. Learn about Yiddish.

Make a list of Jewish concepts and Hebrew words used in the story. Define and discuss them, comparing them to concepts in other religions. An alternate approach would be to ask each child to research a word or concept, and make a presentation to the class.

Have children write a story about their lives, imagining they are describing the way they live to someone fifty years from now.

Music Introduce children to Klezmer music, the traditional music of Eastern European Jewry. (Tapes are available from the Maine State Library.)

Geography Have children look at a map of Europe to find the region where Toby Knobel Fluek lived.



Social Studies Prepare a lesson on Jewish history, traditions, and religion. One way to do this would be to read the chapter "Who Are the Jewish People?" from Dennis Fradin, *Hanukkah*, to the class, and then lead a discussion on what they learned.

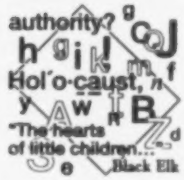
Concepts: *War, Genocide, and Holocaust*

Discussion Questions

- Have you heard or read about wars? If so, what do you know about them?
- What turns disagreements between people and governments into war?
- From the information in the book, what are some of the things that can happen to ordinary people as a result of war?
- Why do you think a country or government might want to kill a large number of people? What might the country gain from doing this? What might it lose?
- What do you think might happen to the traditions and culture of a people when a large number of them are killed?
- What happened to Toby's family as a result of Russian and German occupation? As a result of the Holocaust? How do you think she and her mother felt about this?

Activities

Art Show some of the art in *I Never Saw Another Butterfly*, explaining that the pictures were drawn by children in a concentration camp. Have children create a work of art, using the medium of their choice, showing what they felt after seeing the pictures.


authority?
Hol'o-caust, n
"The hearts of little children..."
Black Elk

Language Arts Define the terms war, genocide, and Holocaust. Describe the origin of the word "Holocaust." The lesson can be extended by demonstrating other words that have been created or used to name a particular event.

Discuss how genocide is a general concept that can apply to many historical events, and how the Holocaust describes a specific genocide. Use this to explain why "genocide" is not capitalized while "Holocaust" is always capitalized. Have children identify other pairs of words that demonstrate this concept.

Read some of the poems in *I Never Saw Another Butterfly*. Have children write a poem based on what they felt after hearing the poems.

History If the class is sufficiently mature, tell them that about six million Jews, two-thirds of Europe's Jews, died during the Holocaust. Have children conceptualize this by collecting 1,000 objects (pennies, poker chips, bottle tops, etc).

Explain that to have one symbolic object for every Jewish person killed, the class would need to make 6,000 of these collections.

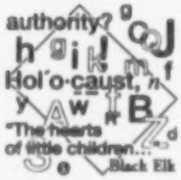
Concept: *Historical Context*

Discussion Questions

- What was life like for Toby and her family at the beginning of the book? During the Russian occupation? During the German occupation?
- How was the Russian occupation different from the German occupation? What are some of the reasons the two occupations were different?
- Who carried out the occupations? If in a war soldiers fight other soldiers, why did Toby and some of her family escape and hide from German soldiers?

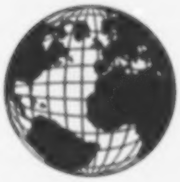
Activities

Art Have children carefully look at the illustrations in the chapter on occupation. Have them analyze what the pictures say about civilians caught in war, particularly what aspects illustrate the text and what aspects add to the text.


authority?
Hol'o-caust, n
"The hearts of little children..."
Black Elk

Language Arts Help children analyze how historical events can be used to create literature, and how literature can make history personal and real.

If the class is sufficiently mature, read *Rose Blanche*. Discuss and compare the experiences of Rose, a German civilian, and Toby, a Jewish civilian in an occupied country.



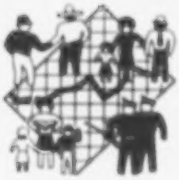
Geography Using a large map of Europe, show children which countries were at war during most of World War II and which were occupied by Germany.

Use the map to explain the flow and ebb of Germany's conquests. Explore how the increasing German conquests and occupations placed more and more Jews at risk, and how the Allied liberation country by country reversed this, rescuing the Jews who were still alive.

If available, show a map of Europe before and after the war. Explain how the war created new countries and absorbed some old ones.

History Read *Promise of a New Spring*. Prepare a timeline of the Holocaust, having children identify the historical events in the book and write each next to the proper date.

Prepare a brief lesson on the history of World War II and a second brief lesson on the history of the Holocaust, filling in the gaps on the timeline. Have children analyze how the war was just one of the conditions that made the Holocaust possible.



Social Studies Review the lessons on prejudice (Chapter 5), emphasizing stereotyping, prejudice, discrimination, and oppression. Explain anti-Semitism in this context, helping children analyze how anti-Semitism influenced Nazi Germany.

Extend the lesson by discussing anti-Semitism in the United States during the 1930s and 1940s. Help children analyze how this might have influenced the United States government's slow and inadequate response to the Holocaust. Look at United States immigration laws and policies of this period.

Concepts: *Survival and Healing*

Discussion Questions

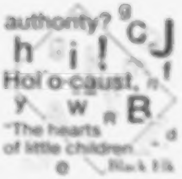
- Do you think Toby was courageous? Why?
- Why do you think some people helped Toby, even at the risk of their own lives?
- Do you think the people in the story had special courage? Can you think of examples from your life where people were courageous?
- Do you think all people are capable of courage? Why or why not?
- What does liberation mean in the story?
- What did Toby and her mother learn after they were liberated?
- What is a displaced persons' camp? What was Toby's life like in the DP camp?
- Why do you think Toby and her husband decided to move to the United States after they married?

- Why was it so important to Toby's mother for Toby to marry and have a child?
- What does the story tell you about how Toby and her mother survived the loss of their family in the Holocaust?
- Do you think telling and drawing her story might have helped Toby to understand the Holocaust? Why or why not?
- If you met Toby and could ask her three questions, what would they be?

Activities

Art Discuss what makes the illustrations in this book powerful; for example, how they inspire children to imagine what life was like for the artist, how the artist's use of different color schemes interprets the text.

Have children draw a picture of what they imagine Toby's new life to be like in the United States.



Language Arts Examine the straightforward, factual writing style which this author uses to tell her story and compare it to styles used in fictional stories.

Have children write a story about a boy and girl in a difficult situation, such as friends who are discriminating against a classmate or the loss of a neighbor's home in a fire, describing how the girl and boy courageously confront the situation.

History Prepare a brief lesson on examples of Jewish resistance during the Holocaust. Lead a discussion on different ways to resist, such as escape, fighting the enemy, helping others, or staying true to one's values.

Prepare a brief lesson on Righteous Gentiles who helped Jews to escape or hide. Lead a discussion on the values demonstrated by non-Jews who risked their lives to help others.

Community Resources

Invite political refugees to discuss life in their country of origin before and during political upheaval, how they escaped, and what life is like now.

Other Recommended Children's Books

Pre-WW II:	*My Grandmother's Journey*, by John Cech
Eastern European life:	*My Grandmother's Stories*, by Adele Geras
	Yingl Tsingl Khvat, by Mani-Leib
	The Sign in Mendel's Window, by Mildred Phillips
	Buba Leah and Her Paper Children, by Lillian Hammer Ross
Holocaust history:	*The Yanov Torah*, by Erwin and Agnes Herman
	Let the Celebrations Begin! by Margaret Wild
	The Number on My Grandfather's Arm, by David Adler
Personal Holocaust experiences:	*A Picture Book of Anne Frank*, by David A. Adler
	When Hitler Stole Pink Rabbit, by Judith Kerr
Helping others:	*The Lily Cupboard*, by Shulamith Levy Oppenheim
	The Ring and the Window Seat, by Amy Hest
Making peace:	*Tillie and the Wall*, by Leo Lionni

Resources for Teachers

For background information, see any of the Holocaust histories and personal accounts in the Teacher Resource Bibliography.

Allport, Gordon W. *ABC's of Scapegoating*. 9th ed. New York: Anti-Defamation League, 1983.

Kushner, Harold S. *To Life! A Celebration of Jewish Being and Thinking*. Boston: Little, Brown, 1993

Trepp, Leo. *The Complete Guide of Jewish Observance*. New York: Behrman House/Summit Books, 1980.

Yinger, Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination*. New York: Anti-Defamation League, 1964.

Resources for the Classroom

Ben-Asher, Naomi and Hayim Leaf, eds. *The Junior Jewish Encyclopedia*. 11th ed. New York: Sheingold, 1991.

Chaikin, Miriam. *Menorahs, Mezuzas, and Other Jewish Symbols*. New York: Clarion Books, 1990.

Supplemental Children's Books

Edwards, Michelle. *Blessed Are You: Traditional Everyday Hebrew Prayers*. New York: Lothrop, Lee & Shephard, 1993.

Gross, Judith. *Celebrate: A Book of Jewish Holidays*. New York: Platt & Munk, 1992.

Patterson, Jose. *Stories of the Jewish People*. New York: Peter Bedrick Books, 1991.

Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

Wilt, Joy. *Checking 'Em Out and Sizing 'Em Up: A Children's Book about Opinions and Prejudice*. Waco, TX: Word, 1980.

Additional Recommended Children's Books on the Holocaust (Grades 3 - 4)

Adler, David. *The Number on My Grandfather's Arm.* New York: UAHC Press, 1987.

Grandpa always wears long-sleeve shirts. One night when he volunteers to do the dishes and rolls up his sleeves, his young granddaughter sees a number on his arm. At first he is reluctant to tell her the story behind the number. After his daughter urges him to do so, he gently tells his granddaughter about Hitler, the persecution of Jews, and the concentration camps. When Grandpa is finished, he and his granddaughter cry. After sitting quietly, she tells him he has nothing to be ashamed of, it was the Nazis who should be ashamed. He hugs her, and together they finish the dishes.

Adler, David A. *A Picture Book of Anne Frank.* New York: Holiday House, 1993.

This book is a biography of Anne Frank rather than a condensation of her famous diary. As such, it offers an account of one family's odyssey through the Holocaust: leaving their home, living in hiding, deportation to Auschwitz, Anne and her sister's death in Bergen-Belsen from starvation and disease, and the discovery of her diary in 1947. The author places Anne's story in the larger context of the Holocaust, citing the number of people murdered and referring to other groups of Holocaust victims.

Herman, Erwin and Agnes Herman. *The Yanov Torah.* Rockville, MD: Kar-Ben Copies, 1985.

In 1978, the Orlove family decide to leave the Soviet Union and emigrate to the United States. Before their journey, Emanuel Orlove has a last meeting with his grandfather and grandfather's friend. The friend gives Emanuel an old Torah to take to America. During the Holocaust the Jews of Lvov are imprisoned in Yanov, a Nazi work camp. Although worked almost to death, they find time for religious study. When several are allowed visits to Lvov, they decide, despite the terrible risk, to smuggle a Torah into the camp. Upon liberation, the Torah is given to the oldest surviving member of the Yanov camp, until it finally comes into the possession of the grandfather's friend. The Orlove's, also at great risk, bring it to the United States so that it would live on as a symbol to Jews and non-Jews alike.

Innocenti, Roberto. *Rose Blanche.* New York: Stewart, Tabori and Chang, 1985.

Rose Blanche lives in a small German town during World War II. Although she notices the trucks full of soldiers, life goes on as before, until she sees a boy run from the back of a truck. He is immediately caught by the town mayor. Rose wonders what happened to the boy, so she follows the truck's tracks out of town, where she discovers a concentration camp. She gives the food in her bag to the children on the other side of the barbed wire. As often as she can, she returns with food. At the end of the war, she goes to the camp one last time. It is a foggy day and soldiers are everywhere. The camp is empty; a shot is fired. Rose does not return. Over time, spring arrives at the deserted camp.

Klein, Gerda Weissmann. *Promise of a New Spring*. Chappaqua, NY: Rossel Books, 1981.

Subtitled "The Holocaust and Renewal," this book describes through text, photographs and drawings the rise of the Nazis, the war that followed, and the Holocaust. The text explains that the Holocaust was as terrible for human beings as a forest fire is for nature. Each year, animals and plants in the forest live through the cycle of seasons. An evil hand may try to destroy the forest by setting it on fire, but some life survives and spring comes again. Similarly, the few who survived the Holocaust have an important task: to remember what the world was like before so much was destroyed, and to tell their memories to all who will listen, especially children.

Oppenheim, Shulamith Levy. *The Lily Cupboard*. New York: Harper Collins Publishers, 1992.

It is 1940 in Holland. Miriam's parents take her to a farm family who have agreed to hide her and keep her safe from the soldiers. Miriam is Jewish; the farm family is not. They give Miriam a rabbit, whom she names after her father. She keeps her rabbit safely hidden in the secret lily cupboard, just as her parents sent her to the farm family to be safely hidden in the countryside.

Ross, Lillian Hammer. *Buba Leah and Her Paper Children*. New York: Jewish Publication Society, 1991

Chava lives in a *shtetl*, or small town, in Eastern Europe. Chava's great aunt Buba Leah receives letters from her children in America, her "paper children." Buba Leah receives tickets from her children for her and Chava to travel to a new life. They leave their family for America, from whence Chava will send her own parents "paper children." Chava and Buba Leah escape the coming Holocaust.

Wild, Margaret. *Let the Celebrations Begin!* New York: Orchard Books, 1991.

Miriam lives in Hut 18, Bed 22, of a concentration camp. As liberation approaches, Miriam and other women in the camp plan a special party for the children. The young children know no other life, but Miriam remembers toys, her own bedroom, and chicken dinners. The women make toys out of scraps of material; they even cut off pieces of their own clothes. When soldiers arrive to liberate the camp, the children receive their toys and the celebration begins.

CHAPTER 7

Articles For Teachers

Introduction

> *"If education implies preparing the individual and group for a better future, one function should be to teach civic virtues so students can become responsible citizens of the world."*
>
> **Claire Guadiani**

Thirteen articles presenting background information and context useful to the lesson plans in this Guide are reprinted here. The topics include teaching values, multicultural education, human rights, and the Holocaust.

One goal of *The Spirit That Moves Us* is to teach moral values. In an excerpt from a seminar entitled "Educating Against Hatred," Claire Guadiani gives one answer to the question, "Why broaden the curriculum now?" She answers that the reason is "to develop modern civic virtues"; it is the only way in which a pluralistic democracy can endure. David E. Purpel says that "the most important and troubling of all human tasks is to be able to know what it means to live the virtuous life." He critiques three approaches to moral education, concluding that education needs "to ground [its] practices and policies in a larger moral analysis of our culture and society," and to create a "renewed common vision."

Appreciating diversity is one way to create a new common vision. In "Multicultural Learning Through Children's Literature," Rasinski and Padak "present a structure for considering the use of children's literature in dealing with cultural differences." Children's books can do more than make children aware of other cultures; they also "can provide the impetus for acting in a positive fashion on that awareness ..." Issues raised by the debate about multiculturalism are framed by Constance Wolf, who concludes that all members of the educational and artistic communities must take part if education is to be transformed, creating an environment in which "commitment to cultural pluralism is at the foundation," and classrooms become places where students are "active, reflective learners who are engaged in critical thinking ..."

Teachers must, however, be cognizant of the civic virtues they intend to convey. Albert Shanker says that students should indeed be taught about other people's customs and values, but warns that students need to be taught to make moral judgments, to "hold other people's practices — and our own — up to moral scrutiny." Failure to do this can lead to tacit approval of human rights violations.

Teaching about human rights is one way to approach universal values. Tibor R. Machan argues that those who say human rights do not exist are wrong. "In the case of human beings, we can tell when actions are pro-human life or anti-human life." Human rights exist because they express pro-human values. To better understand the nature of human rights, the three principal United Nations' human rights documents are reproduced. An article on the rise of hate crimes rounds out this section. It analyzes hate crimes as rooted in prejudice learned early and reinforced throughout childhood, demonstrating what can happen to human rights if prejudice is not confronted.

To assist teachers with Holocaust education, the U.S. Holocaust Memorial Museum produces numbers of useful documents. Three are reproduced here: "History of the Holocaust," "Children's History in the Holocaust," and "Guidelines for Teaching the Holocaust." These articles give a quick but excellent overview of the Holocaust.

In Pursuit of Global Civic Virtues: Multiculturalism in the Curriculum

Claire Gaudiani

Multiculturalism in the curriculum has become controversial and problematic on many campuses. Its arrival has created political and polemical conflicts for many academicians. In some institutions, multiculturalism has bolted into the curriculum as a result of vigorous political activity on the part of groups that feel underrepresented, poorly represented, or unjustly represented in the curriculum. On other campuses, curricular change is a part of the struggle of well-intentioned educators to use the curriculum to build self-esteem in underrepresented groups. At still others, multiculturalism is perceived as the next trend in higher education. Subgroups on some campuses see the move toward multiculturalism as an opportunity to advance ethnocentrism—what Diane Ravitch calls "particularism"—in the curriculum.

The arguments over the Eurocentric or Western curriculum become more intense each semester. Even among those who believe the curriculum must be broadened to reflect global or American diversity, there is a wide range of opinion about how and what to teach and what not to teach about other cultures in the curriculum. Increasingly vocal academics like those in the National Association of Scholars resist a full-scale redesign of the curriculum and are reasserting the Western curriculum, which they maintain is the basis of our society and sufficiently rich and satisfying to obviate the need for additions, never mind deletions from it. Words like "multiculturalism," "pluralism," and "diversity" are fighting words in many academic circles. Resistance to "politically correct" attitudes and behavior collides with traditional academic liberalism and the new focus on ethnocentric studies.

Academic freedom and curricular conservatism aside, the controversy over multiculturalism seems oddly timed. American society, if not the curriculum, long has reflected rich cultural diversity; the world's cultures and nations never have operated in closer proximity to each other than they do now. The last decade has seen the development of a borderless global economy, the shift from a bipolar to a multipolar world political power structure, and the expansion of global environmental science and telecommunications systems. As this new globally interdependent period emerges, the case for multicultural education seems clear. Nevertheless, resistance to diversifying the curriculum remains strong.

As educators, we are not clear about multiculturalism. We always have had a diversity of voices in the United States. Why broaden the curriculum now? What do we intend? Simply to know about culture, past and present? What about the future? Just our culture? So we want students to know about a variety of cultures, or do we intend to shape, evaluate, and change their attitudes and behaviors as they study other cultures? Do we want to compare and contrast cultures for curiosity's sake or do we envision learning from other cultures and developing elements of global culture for the good of humanity? We are struggling because we have not made explicit our own reasons for changing—or not changing—the curriculum, even though world developments encourage it.

Guadiani, Claire. "In Pursuit of Global Civic Virtues: Multi-culturalism in the Curriculum." Reprinted with permission from *Liberal Education*, Vol. 77, Number 3 (May/June 1991), p. 12-15. Copyright 1991, Association of American Colleges.

Many educators sense that there is a morally and intellectually sound rationale for transforming the curriculum. Most faculty members and administrators probably expect knowledge of other cultures to increase levels of tolerance in our society. We even hope that a less parochial education might increase the admiration students have for each other's cultures, raise their self-esteem as they learn more about their own culture, and ultimately inspire young citizens to think and act with greater compassion.

I propose that we be even more direct. The reason to teach a broad, culturally diverse curriculum is to develop modern civic virtues. We should teach diverse cultures as a way to assure and shape our future as citizens of a globally interdependent world, not just as a way to know our past and present. We need to study other cultures to create a knowledge base for citizens to develop the habits of mind and habits of heart without which a pluralistic democracy cannot endure.

Why the focus on a pluralistic democracy? Though it has problems, that is the only model available. Given the apparent demise of the Marxist-Communist system, some form of democracy appears to offer the best opportunity for people to experience a high quality life — a life with personal liberty, self-governance, and opportunity.

On the other hand, democracy and the rights to citizens are increasingly endangered by the rise of intercultural conflicts. Most modern nation-states face or will face the challenge of conflicts among diverse cultures within their borders. Those who would advance democratic values need to explore the virtues that will make this diverse world livable for all.

The concept of the nation-state is a relatively recent phenomenon in the scope of human history. Even in Europe, the unification of Italy dates only from the twentieth-century phenomenon that may not outlast the century. In the Middle East and in Eastern Europe, current crises can be understood only in the context of borders and politics that have been imposed on lands, tribes, and families to whom secular nationhood is an alien concept.

In the last decade, moreover, peoples' allegiance to nations has weakened in favor of their attachment to cultural subgroups. The increase in incidents of racism and interethnic conflict and the rise of fundamentalism can be documented in many parts of the world. The voices of individuals as citizens tend to be submerged, and group mentality dominates. To define themselves, subgroups demand that members hold rigidly defined values that tend to describe "the other" as the enemy; they refuse to learn about the other or admit commonality with other individuals or subgroups, much less the possibility that the other has something of value to teach. The identification of subgroups' concept of "chosenness" or "entitlement" often is a justification for hatred, persecution, and violence. Virtues like tolerance often are in peril; compassion is equated with weakness.

Democratic nations make different demands on citizens and subcultures. Laws protect individuals against incursions by the government, groups, or other individuals and focus on the rights of individuals to personal freedom: to pursue life, liberty, and happiness. As the founders of the country understood, pluralistic democracies must assume civic virtues in their citizens. Jefferson, Madison, Adams, Federalists and Antifederalitst: all were concerned with the role and definition of civic virtues in designing and maintaining a form of government that respected each person's self-interest and still promoted and secured the common good. Now we have lost sight of civic virtues: both how to value them and how to teach and practice them. We need to rediscover, as participants in a pluralistic democracy, the civic virtues necessary for personal liberty in a global community.

The social contract Locke envisioned and the rights he affirmed for all men — free and equal — to life, liberty, and the pursuit of happiness now have serious caveats in community responsibilities and in complex situations. Now the importance of tolerance, civility, compassion, empathy, self-discipline, and justice come with particular implications for an increasingly diverse society. Now the definition of "all men created equal" includes men and women; men and women of color, as well as white men and women; those who are physically able and those who are physically challenged; property owners and the homeless; and those who come from any part of the globe.

If education implies preparing the individual and group for a better future, one function of American education should be to teach civic virtues so students can become responsible citizens of the world. We need to study different cultures in order to discover modern civic virtues for a globally interdependent world.

The task begins with exploring, identifying, and then practicing and teaching these virtues in the context of citizenship in the global community. Different cultures have a great deal to teach each other. A curriculum that reflects multicultural perspectives can teach the virtues commonly practiced and prized across many different cultures as well as the distinctive virtues of specific cultures. A pluralistic curriculum should emphasize traditional American civic virtues, but it also can shape the basis for a commonly held set of global civic virtues.

American schools and colleges used to teach civic virtues regularly. In *Universities and the Future of America*, Derek Bok confirms that "until this century educators in Europe and America not only sought to build the character of their students, but they made this task their central preoccupation..."[1] To support this effort, college presidents taught classes in moral education and professors wrote textbooks on moral science. Bok describes a loss of focus on teaching character development, civic virtues, and values in the postwar period, when universities concentrated increasingly on teaching academic disciplines.

The civil rights era of the 1960's, Bok notes, brought new ethical questions into the academy. Gradually, the teaching of practical ethics — very unlike courses that taught virtue and moral philosophy — emerged. These courses were designed simply to lay out complicated ethical issues for students' reflection. They were not designed as part of what D.H. Meyer calls a "grander effort to help the moral character and disposition of the individual student by establishing a firm ground for the unifying principles considered so necessary to the health of the nation."[2]

These new ethics courses often are accused of moral relativism; on the other hand, some educators may worry that teaching "virtue" could become indoctrination. To achieve an enlightened global community, however, our pursuit of knowledge must include learning about the virtuous behaviors of other cultures.

Global interdependence has changed the world, as well as the definition of citizen. The relationship of human beings to the natural world of animals, rivers, and rain forests has changed. A sense of interdependence begins to emerge. Between human beings and nature, among people, between and among nations, new relationships express themselves. Rights, entitlements, and freedoms change in the context of responsibilities and a new sense of proximity. Human capacity both to create and alleviate suffering has changed exponentially since the framers of our constitution first spoke of civic virtues.

The major texts of this second millennium in the West focus on the rights of individuals. As we approach the new century and new millennium, we need to focus as well on individuals' broader responsibilities to their communities — local, national, and global. The study of the strengths and virtues of diverse cultures could reveal how each can contribute to a global culture where rights and responsibilities are balanced, where the individual and the community are both valued. Americans can evaluate freedom and tolerance, justice and mercy, and self-discipline as new civic virtues for pluralistic democracies and for global society. As we study other cultures we will find that some cultures have a more highly refined respect of the environment; others for age, youth, family, or the sacred. All cultures have something to teach and something to learn.

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[1] Derek Bok, *Universities and the Future of America* (Durham, N.C.: Duke University Press, 1990), 62.

[2] D.H. Meyer, *The Instructed Conscience: The Shaping of the American National Ethic* (Philadelphia: University of Pennsylvania Press, 1972), 68.

The broadening of the curriculum in the pursuit of new civic virtues would have the collateral effect of identifying how various cultures contribute to the common good and share common ground. Multiculturalism in pursuit of civic virtue might blunt the pernicious impact of ethnocentric particularism on the one hand and racial or ethnic stereotyping on the other. This approach would acknowledge the virtues that various cultures bring to the global society. Citizens would be encouraged to practice those virtues that improve life for all and consequently increase the esteem citizens have for others' cultures. As students discover that many cultures prize some commonly acknowledged virtues, they establish common ground with those citizens. As they find both distinctive and shared virtues, students may be less likely to participate in interracial or intercultural hatred or to be victims of empty filiopietism that can bring only disappointment.

The future of pluralistic democracies depends not only on their laws but also on the behavior and hard work of their citizens and individuals, as members of affinity groups, and as citizens of a multicultural society in a complex, globally interdependent world. Different cultures bring different strengths as well as different conceptions of self and community. By studying different cultures and discovering commonly shared virtues, as well as the more distant and highly developed ones in each culture, we can work to identify and select the virtues most likely to assure that pluralistic democracies create a high quality of life for human society. These will be the new civic virtues. In an increasingly diverse world, without the identification, teaching, and practice of civic virtues, the future is not just impossible but unimaginable.

Claire Gaudiani is president of Connecticut College. This article is excerpted from a paper she delivered in a session entitled "Educating Against Hatred" at the Association of American Colleges 1991 Annual Meeting.

Moral Education: An Idea Whose Time Has Gone

David E. Purpel

Simply put, the most important and troubling of all human tasks (and hence a challenge for educators) is to be able to know what it means to live the virtuous life. No challenge is more central, more complex, or more conflictual; for, as history so cruelly shows us, differences in moral orientations have led to deep personal pain and enormous social tragedy. Such issues are inherently of incredible complexity, and they are made even more problematic by our particular historical and cultural traditions. Our democratic roots, our pluralistic society, and our memories of political and ideological authoritarianism make us extremely wary of any particular or singular moral code or creed. These traditions leave us in a state of continuous skepticism, if not distrust, ever on guard lest we fall under the domination of any moralistic hegemony.

Our reluctance as a culture to accept any moral vision save the broadest and most general is reinforced by our devotion to Enlightenment traditions of science, rationality, and humanism. Scholarship and research continue to erode what were once considered to be universal truths, everlasting values, and permanent visions. Knowledge and virtue have been relativized, contextualized, deconstructed, and demystified, if not devalued and discounted. Ironically and tragically, the brilliance and force of this scholarship has made the once bedrock assumptions of education — namely, that "the truth shall make you free" — seem quaint if not hollow. Indeed, the once-liberating solutions to cultural arbitrariness, political autocracy, and intellectual rigidity that marked the Enlightenment have created anguishing problems of their own.

Purpel, David E. "Moral Education: An Idea Whose Time Has Gone." *The Clearing House*, Vol. 64, May/June, 1991 p. 309-312. Reprinted with permission of the Helen Dwight Reid Educational Foundation. Published by Heldref Publications, 1319 Eighteenth Street, N.W., Washington, D.C. 20036-1802. Copyright 1991.

Our skepticism, our individuality, and our criticalness have left us alone, fragmented, and lost. In an era when we yearn to believe, our intellect cautions; in a time when we ache for community, our impulse for autonomy intervenes; and in an era when we desperately seek meaning, our rationality scorns. Our tragedy is that this predicament not only produces personal existential anguish but takes on the proportion of catastrophe in the face of our current massive social and cultural crises.

Our liberal traditions have led us to respond to social problems pragmatically, rationally, and sensibly, with the assumption that careful planning and technical knowledge can significantly ameliorate if not solve any problem. Auschwitz, Hiroshima, Cambodia, and the Gulag, as metaphors of the orientation gone mad, not only have shocked and horrified us but have also seriously aggravated our despair and paralysis. Indeed, we have come to understand that the destructive forces in our world are as powerful as ever, and today we find our entire planet and civilization to be at risk. Solutions to crises of this magnitude involve much more than good ideas and effective programs. What is required is a transformation in consciousness from our present one of competition, mastery, personalism, and success to one of cooperation, justice, community, and harmony.

This to me constitutes the fundamental challenge for education and more particularly for our profession, and yet the most painful characteristic of current educational professional effort is the puniness of its response to our current social and cultural crises. The culture cries out for the imagination and courage to avoid the horrors of war, pollution, starvation, and disease, and the profession responds with initiatives such as career ladders, assertive discipline, and effective teaching. Alas, this timidity and blindness even extends to those more daring educators who have ventured into that troublesome area called moral education. It is always important to reiterate that education has perforce at least implicit moral dimensions, and in that sense, there has always been and always will be "moral education." Moreover, we have had a history of more explicit effort at providing direct moral education. The focus of this article is on the most recent effort to conceptualize programs for moral education. As much as I admire the courage, imagination, and seriousness of these efforts, their success and short-comings tell us much of the weaknesses of the profession's better efforts. My criticism focuses not only on those hardy authors of moral education theories but also on the critics and those professionals who choose not to involve themselves at all with the issues of what constitutes a morally valid education. What we are left with after all the efforts, criticisms, and nonefforts in this recent moral education movement is a situation in which the profession is without an energizing moral discourse that responds to our critical social crises. Instead, we have the scattered remnants of a movement that, ironically, contributed to our moral paralysis, either through misguided efforts to be neutral or ill-guided efforts to preserve conventional morality or both.

To demonstrate my point, I focus (briefly) on the three most prominent recent approaches: the Simon and Raths values clarification approach; Kohlberg's cognitive-developmental theory; and the pro-social movement, perhaps best represented by the writings of Kevin Ryan.

The values clarification program involves an ingenious and deceptively simple pedagogy designed to encourage students to reflect on their personal feelings and "values" and to come to choose and affirm them. There is no particular effort to distinguish among categories of values, but the intent seems to be mainly one of encouraging and supporting individuals to be in close touch with their feelings and attitudes, to confirm the responsibility of freely choosing, and thereby to achieve a sense of personal confidence and well-being. There is an attempt to avoid predetermined standards, to encourage open discussion and inner reflection, but without reference to any particular intellectual or moral paradigm.

The so-called Kohlberg approach is, on the other hand, grounded in psychology and philosophy. Although Kohlberg maintained a sense of hierarchy, it is a hierarchy he claimed to be rooted in nature. Thus he was able to present his scheme as descriptive and scientific. In contrast, values clarification eschews judgmental orientation and posits itself as a neutral pedagogy; with its reliance on intense subjectivity, values clarification reveals an orientation toward the individual as the key decision-making unit. However, there is a similarity between the approaches. Although Kohlberg once boasted of the objectivity of his approach and the values clarification people of the subjectivity of theirs, both focus on the individual and both present their program as "unbiased," intent only on facilitating natural processes that have been unnecessarily blocked.

In addition, both share a deficiency, namely, the failure to provide for any serious contemporary political, contextual, historical, or social analysis. It is as if there were no larger present and compelling context than hypothetical cases — as if the issues could be discussed without regard to particular social/political circumstances. (It should be pointed out that some of the Kohlberg-related research does commit itself generally to promoting democracy, but the fact remains that the focus in these moral education programs is heavily psychological, with an emphasis on personal, cognitive, and emotional processes and without critical reference to political and social contingencies.) The emphasis then is on dealing with moral issues in a political vacuum, which, of course, is impossible if not disingenuous given what we now know about the hidden curriculum.

It seems that there are substantial elements of the public and the profession who are very wary about dealing explicitly and directly with values. Raising moral questions is, to some, troubling, disquieting, and threatening, and, to others, moral analysis is not scientific or objective enough to constitute valid research. Still others fear any effort that seriously questions the status quo. The attachment of scientism, with its aversion to anything not measurable, to the consolidations of the power of the dominant culture has led to the naive notion that education needed to be objective and free from ideology.

The recent research into the hidden curriculum, however, has revealed that the agendas of the schools is larger than the explicit list of courses, syllabi, and programs. Schools also are themselves influenced by particular social and cultural orientations, values, and beliefs. We have come to see in recent research how the schools are not and cannot be neutral, that they are active participants in cultural politics. Schools inevitably make morally important decisions in such areas as grading, tracking, curriculum, and what constitutes appropriate teacher and student behavior. Indeed, it was Ronald Reagan who repeatedly told the American public that education cannot be value neutral, a position long held by radical critics. Ironically, the moral thrust of both the Kohlberg and values clarification programs was quite modest and well within existing cultural boundaries. Kohlberg's ideas lay grounded in a commitment to justice and democracy but only in broad and familiar terms, and there was surely no attempt to promote a political agenda or a social movement. The values clarification approach does not even affirm these broad social values, opting instead for a concern for psychological well-being. However, what these mild-mannered programs did accomplish was to disturb the superficial tranquility of an imposed and distorted moral consensus. Perhaps more significant and revealing than these programs in their own terms was the nature of the criticism they suffered.

These movements were criticized on scholarly grounds (faulty theory, questionable methodology, and spongy findings) as well as on ideological grounds. In the case of values clarification, there was the criticism that there were no criteria for moral validity, while Kohlberg was criticized for the opposite reason. These movements were attacked from academia at the same time that they came under fire from various public groups. For the most part, the academic discourse has been weighty, measured, sophisticated, apt, cool, and dispassionate, whereas the public attacks have often been emotional, if not hysterical, misinformed, and fearful. Basically, these movements were quashed by the combined weight of professional smugness and public passion.

The successful efforts to at least marginalize the Kohlberg and values clarification programs can be seen as part of the large backlash of the educational reform movements of the 1960s and 1970s. This vacuum has, of course, been filled with a new reform movement that emphasizes skills mastery, basic education, academic achievement, and competence-based education. Ironically, although the moral dimensions of these new movements are very clear if not explicit, the concept of moral education movement carries with it a decline in explicit moral analysis of education. The brief and unhappy life of moral education at least provided an opportunity for an important debate, a debate that was silenced by public fear and professional blindness. Are we than left with a situation in which we have twin roads to moral paralysis — one marked by critical, dispassionate, noncommittal discourse and the other by passionate and intolerant commitment? Can we not be critical of the efforts to add a moral discourse to education while compassionately supporting and collaborating in the struggle to ground education in a moral vision?

Both conservatives and radicals seem to be increasingly reticent to integrate political, moral, and educational analysis. Radicals have boldly and forcefully developed a powerfully illuminating discourse on political and economic domination, social oppression, and intellectual hegemony, courageously challenging the major sacred cows of liberal capitalism. However, they seem shy and hesitant in the face of their responsibility to be other than negative, suspicious, and damning. This problem of shyness is not shared by neoconservatives, who have filled part of the vacuum left by the weakening of the values clarification and Kohlberg movements with the so-called pro-social moral education approach. This approach is a throwback to the old character education approach, one that focuses on socializing and acculturating students to conventional norms of "good" behavior.

The orientation of this movement resonates with neoconservative concerns for social stability, the preservation of conventional canons of schooling, and the restoration of the primacy of the old-fashioned bag of virtues — hard work, perseverance, respect for authority, delay of gratification, obedience, endurance, and courage. This is surely a moral orientation, but it is one that is rooted in denial, complacency, and sentimentality. It is also a moral consciousness that has contributed to our present predicament in that it blindly refused to go beyond superficial pieties to an examination of the underlying values of hierarchy, privilege, competition, and success that characterize our culture and schools. Its refusal to provide a critical examination of our social, historical, political, and cultural context mark it as less moral than moralistic and less intellectual and didactic.

Perhaps it is time to put an end to efforts at explicit moral education programs. They have not only failed in their own goal of being integrated into the schools; they have also had the deleterious effect of reification and reductionism. Moral educators have managed to compartmentalize a basic, perhaps the most basic, dimension of education by engaging in a discourse of programs, courses, and techniques. In so doing, they have echoed the dualistic notion that there are two kinds of education, one of which is moral and the other where "moral" is irrelevant. Indeed, the most truly moral analysis of education has come not from the moral educators but from people who have instead developed sensitive and penetrating moral critiques of the school/society/cultural matrix. Critics and scholars such as Maxine Green, Paulo Freire, Henry Giroux, Michael Apple, and William Pinar are the true moral educators in that they demand that the public and the profession confront our primary moral issues, those emerging from barriers to a life of justice, meaning, community, love, and joy.

What we need instead of moral education is much more moral discourse and analysis, but not just on the specific ethical implications of living in schools — as in what happens when students cheat or steal. We also need to ground our educational policies and practices in a larger moral analysis of our culture and society. We need to confront the intersection of moral beliefs and educational policies and practices in such questions as the balance between individual autonomy and social responsibility, between the values of competition and cooperation; we need to confront the moral problematic of excellence, testing, grading, and hierarchy; and we need to respond as educators to these issues. By this, I mean that we accept both the necessity and complexity of such a task, or, as Sharon Welch (1985) has put it, "to have absolute commitment and infinite suspicion." We don't need more moral education programs; we do need a moral mode of analysis for education, one that helps us to understand our moral need and aids us in responding as educators to them. Yet, this is still not enough.

We also need to ground that language in a moral vision, a far more demanding, more problematic, and more vital requirement than analysis. Moral education without affirmation and commitment is a contradiction in terms, an evasion, and an act of irresponsibility. However, not any affirmation will do; it is simply not enough, given the very harsh realities of our time, to affirm empty pieties and self-serving nostrums — for example, rationalizing self-indulgence as the preservation of civilization. Nor is it enough in these extraordinary times to try to pump up those sagging, tired values of liberal capitalism — reliance on good will, patience, forbearance, and the preservation of the status quo. What we must do is to accept the reality that the "long run" is here, that is, that there is sufficient reason to believe that we are very close to having used up the beneficial energies of existing conceptions of liberalism and enlightenment. It is a new era with both heightened dangers and exhilarating possibilities and a time for deepening our moral imagination, not our moralist fears. It is a time to reaffirm our historical commitments, not to restore nostalgic fantasies, and a time for courage and hope, not defensiveness and despair.

It is time for our culture in general and our profession in particular to confront both the difficulties and possibilities for such an endeavor, given the diversity, pluralism, and divisions in our society. I believe with many others of different times and places that there is very real evidence of a human impulse that is capable not only of greed and aggression but also of caring and compassion. Our myths, narratives, and traditions are surely full of such hopes, aspirations, and commitments, and educators are as much in touch with these impulses as any other professional group. Indeed, educators have a marvelous opportunity to participate in this most important cultural project of our time — the creation of a renewed common vision. Elements of this vision are available from our traditions of fundamental commitments to love, human dignity, and social justice grounded in a quest for a life of meaning. An education that is fully dedicated to this quest is what will make it moral. Nothing else will do.

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Multicultural Learning Through Children's Literature

Timothy V. Rasinski and Nancy D. Padak

The United States has long been recognized as a home (indeed in many cases, a refuge) for people from many cultures. The traditional orientation toward the cultural diversity of the country, however, has been characterized by the implicit assumption that the dominant culture is the best culture. New arrivals were encouraged to adopt the dominant Anglo-Saxon, Protestant culture. Schools were places where this acculturation process happened to young people.

More recently an enlightened vision of the country's multi-cultural heritage has taken hold. No longer is a "forced" change of culture so widely advocated. Instead, this new vision acknowledges that a dominant culture does exist within certain contexts, but it also calls for a profound appreciation and fostering of the native cultures of people not born into the dominant culture.

This vision has had an impact on schools. In addition to introducing students to the milieu of the dominant culture, schools have been charged with helping students learn tolerance and appreciation of other cultures and persons who are members of those cultures. Curricula in multicultural education, the inclusion of characters and stories from other cultures in textbooks, and even school integration policies are attempts to make schools places where tolerance, patience, appreciation, and friendship among children of different backgrounds and cultures are fostered.

What we see portrayed in the media, however, implies that schools and society are failing in achievement of this goal. The frightening proliferation of Neo-Nazi groups and the increasing number of incidents involving racial hatred and intolerance suggest that we are not helping students develop respect for people of other cultures. Howard Beach, we're afraid, is not an isolated incident. Our own local newspaper recently reported an incident involving a teenager who was beaten by four others of another race. The beaten teen suffered a fractured skull and faces the possibility of surgery because of bleeding in his brain. The motivation for the incident: the attacking teenagers were looking for a kid of another race to beat up.

Unfortunately, such incidents do not seem uncommon. Compounding their disturbing nature is the fact that they are occurring at a time when schools are attempting to build more culturally pluralistic attitudes in students.

The problem is complex. It will have no simple solution. However, we believe that children's literature can be a powerful way for children to learn about and learn to appreciate other cultures. Literature presents readers with new worlds, new ideas, new options — stuff to reflect upon and to use to better themselves as people, as well as readers. In the context of an environment that promotes interpersonal caring, the development of prosocial behaviors and attitudes, selflessness, and citizenship, teachers and children can use literature to explore and act upon their cultural values and beliefs. In this article we present a structure for considering the use of children's literature in dealing with cultural differences. We also suggest classroom approaches that capitalize on the power of literature to promote intercultural and multicultural appreciation.

Cultural Awareness, Appreciation, and Children's Literature

Literature has long been seen as a vehicle for fostering a cultural awareness and appreciation. As a general rule, however, literature use stops at presentation. That is, teachers and students read stories of or from various cultures, but beyond brief post-reading discussions, little else comes of consideration of cultural values and beliefs.

Rasinski, Timothy V. and Nancy D. Padak. "Multicultural Learning Through Children's Literature," *Language Arts*, Vol. 67, (October 1990), p. 576-580. Reprinted with permission. Copyright 1990 by the National Council of Teachers of English.

Banks describes four curricular models for integration of ethnic/multicultural content into regular curricula. The models are hierarchically arranged in terms of their sophistication in making multicultural issues a central part of the curriculum. At the lowest level is the "contributions approach," a focus on the highlights, heroes, and holidays of a particular culture. Single lessons may address discrete cultural elements, for example, the teacher might read a biography of Martin Luther King, Jr. to the class in January and Singer's *The Power of Light: Eight Stories for Hanukkah* in December to note the contributions and traditions of African American and Jewish American cultures.

At the second level of Banks' hierarchy is the "additive approach." Like the "contributions approach," the basic structure of the curriculum is unchanged at this level. However, content, concepts, and themes that reflect other cultures are added to the set curriculum. For example, *Roll of Thunder, Hear* My *Cry* (Taylor) might be added to the literature curriculum; or *Journey to Topaz* (Uchida), the story of the forced evacuation and internment of a Japanese American family during the Second World War, might be included in the study of twentieth century American history. Similarly, Politi's *Three Stalks of Corn* may be the Hispanic addition to an elementary-level unit about food or folktales and legends. At this level literature or information about other cultures is added to the curriculum but not woven through it.

Although these represent the lowest levels of Banks' hierarchy, the importance of these sorts of multicultural explorations should not be underestimated. Rudman notes that, left on their own, children tend to drift toward familiar stories. That is, they choose stories and books that reflect their own cultures. Thus, it is critical for teachers to expose children to the stories of other cultures. One of the first steps in this process is to stock the classroom with books about a variety of peoples, cultures, lifestyles, and points of view (Rudman).

The additive and contributions models seem to be common forms of addressing multicultural content in the classroom. On the positive side, such lessons are relatively easy to design and implement. And they do make substantive contributions to the multi-ethnic/multicultural curriculum. On the negative side, these approaches can rather easily be perceived as forms of tokenism. Superficial treatment of different cultures can lead to a reinforcement of stereotypes and misconceptions, including the notions that ethnic cultures are not integral parts of the dominant culture. To move beyond these problems, greater effort is clearly required.

The two higher levels of Bank's hierarchy address these potential obstacles. In the "transformation approach" students are encouraged to view problems, themes, concerns, and concepts from the perspective of different cultural groups. For example, students might study the American Revolution from the points of view of Anglo revolutionaries, Anglo loyalists, African Americans, Indians, the French, and the British. Similarly, students could explore government policies and actions toward the native Americans from the perspectives of members of that culture as well as from that of the white settlers and entrepreneurs who sought to benefit from exploiting them. Activities like these allow students to see the interconnectedness of various ethnic groups with the dominant culture. Moreover, Banks argues that this sort of perspective-taking helps empower cultural groups that may have been victimized or exploited.

The highest level in Banks' hierarchy is the "decision-making and social action approach." At this level students identify social problems and concerns, make decisions, and take actions to help resolve the problems they have identified. Students may decide to study problems in discrimination within the school itself, for example, or the treatment of certain groups by the local newspaper. Students are challenged to identify, critically analyze, and work to resolve problems related to cultural/ethnic differences.

At these two higher levels students are moved to use their cognitive abilities and to solve problems. When we think of the nature and goals of schooling, these latter two models embody much of what we want students to become: thinking and caring people who can be moved to act on values and beliefs that are developed through thoughtful analysis.

Transformation, Social Action, and Literature for Children

The questions then become ones like these: How does literature for children fit into these schemes? How can literature help students view important societal events from the points of view of groups not a part of the dominant culture? How can literature help children from all cultural groups see their cultures and historical figures within their cultures as important contributors to our national heritage and history? And how can literature be used as a catalyst for defining, analyzing, and acting upon problems related to various ethnic groups in society?

These questions tend not to be addressed in schools, so we have few models to look at. Teachers who wish to use literature in this way need not be sociologists or cultural historians, however. They do need a broad knowledge of books, an understanding of important issues of the past and present facing various cultural groups, and a willingness to entertain and be a part of diverse explorations and calls for social action.

At the transformation level, books can provide or contextualize diverse perspectives in very personal and concrete terms. For example, children might contrast the highly sympathetic view of the American Revolution in *Johnny Tremain* (Forbes) with the more ambivalent orientation of the rural colonists in *My Brother Sam Is Dead* (Collier & Collier). One book takes the perspective of the dominant cultural group while the other presents views that can be seen as more amenable to loyalists, pacifists, and the less empowered among the American colonists. Stereotypical visions of unprovoked savagery and attacks on Anglo settlers, as in *The Matchlock Gun* (Edmonds), can be juxta-posed with Hickman's *The Valley of the Shadow*, which portrays the true account of the massacre of peaceful Indians at the hands of whites.

Similarly, glorious accounts of immigration to the United States in the late 19th and early 20th centuries can be compared to the plight of the young girl in *The Hundred Dresses* (Estes). This daughter of a Polish immigrant must contend with the taunts and vicious teasing of other children because she has a name that seems odd, she dresses differently from the other children in school, and she speaks with an accent. In *Felita* (Mohr) a family of Hispanic Americans must contend with bigotry when it moves away from an Hispanic neighborhood.

Literature for children can also play an important role in the decision-making and social action model. This level is marked by identifying, analyzing, and acting upon problems related to a multicultural society. Although there is no substitute for analysis and action, literature can introduce students to problems that may need to be addressed. Literature can provide the "raw material," so to speak, for the analysis of hypothetical cases and can become a part of children's plan for action.

Journey to Topaz by Yoshiko Uchida provides a fictional account of a Japanese American family's evacuation and internment in concentration camps during World War II. This book could introduce the problems of Japanese American internment and the differential treatment of Asian Americans in contemporary society. The book could be a starting place for further intensive study of these issues through expository books, newspapers, magazines, personal interviews, and so forth.

Beyond this, however, students can analyze and evaluate the actions that are portrayed in the book. Was the United States government justified in arresting the father or in forcibly relocating the family? What should or could the family have done at that time to address the unjustified actions taken against it? At a higher level of abstraction, students might consider what the Japanese American community and other concerned citizens might do today to redress the grievances of those interned and to insure that such unjust actions are not allowed to be repeated. And, students can decide what they can do in response to the issue of unwarranted and unjust treatment of a cultural subgroup.

Indeed, literature itself can be the basis for the type of action that Banks describes. Literature response activities can be directed toward social activism. Let us continue to focus on *Journey to Topaz* as an example. The class may decide to share and discuss the story with their parents. Class members may wish to create a skit or dramatic interpretation of the story of a key event to share with their schoolmates. Newspaper or magazine accounts of attempts to redress this injustice can be read and discussed to provide students with additional information about the issues. The class could decide to use its study of the book and the underlying issues to write letters to the editor of the local newspaper or to government representatives arguing for an end to actions of this type. Or, the class could respond through art, poetry, or prose and then display their work in the school or another public place to share with others.

Many other books detail the difficulties and concerns facing cultural groups in our society. The racism facing African Americans is strongly portrayed in Milfred Taylor's *Roll of Thunder, Hear My Cry*. Not only a good story, the book can become part of the study of discrimination and violence against African Americans in their own country. The scenes of nightriders terrorizing the black community, lynch mobs coming after a black youngster, and unjustified job action taken against black working men and women can inspire students to act. Textbooks touch the mind with sanitary descriptions of events; stories, told from the points of view of persons who lived through the events, have the power to touch the hearts of readers and move them to the type of action that characterizes the highest level of multicultural study. As Harding points out, "Responding adequately to a great work means becoming something different from your previous self" (p.215).

Roll of Thunder could be followed by other stories and texts that portray the same theme. Once the heart and the mind have been moved, teachers may encourage children to react in positive fashions. One cannot predict how different groups of children may act in response to stories, so teachers need to be open to diverse responses. Actions might include class sponsorship of a "Freedom Day" in the school to celebrate how far the nation has come and to accentuate how much remains to be done in terms of true freedom and equality for all citizens. Students might organize a school-wide essay contest on equality in America. They might help to keep public attention on the issue by writing letters to the media or to government representatives. Groups of students might read different books and, as a class, prepare an annotated book list to be distributed to parents and librarians. Indeed, students could even survey local libraries to make sure that books on the African American experience are available and the librarians make positive efforts to direct their patrons to those books. Students' actions need not be confrontational. They do, however, need to be of students' own design and for their own purposes.

Empowerment and Literature for Children

Lately the term empowerment has become something of a buzz word. Teachers need to be empowered so that they can become part of the educational reform process. When students become empowered, they share responsibility for their own learning. Empowerment implies action. This fourth level of multicultural curriculum, because of its emphasis on student action, works to empower students.

Any action needs an impetus. In a multicultural curriculum there are few stimuli with greater potential to move people to action than literature. Because it tells the stories of human events and the human condition and not simply the facts, literature does more than change minds; it changes people's hearts. And people with changed hearts are people who can move the world.

Although literature for children has long been recognized as a powerful aspect of a multicultural curriculum, its real potential for multicultural learning and sensitivity has not yet been realized. Multicultural learning achieves its pinnacle when students are inspired to challenge and act upon their beliefs and values about people who are different from them or from the mainstream. Literature for children conveys knowledge about a subject while simultaneously providing an impetus for action. Teachers interested in using literature in a multicultural curriculum need to expand their vision of its purpose or role. Literature can do more than help children develop an awareness and internal value system about multicultural events and issues. Literature can provide the impetus for acting in a positive fashion on that awareness and those values.

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The Multicultural Debate: Challenges For the 1990s

Constance Wolf

Racism 101
Don't Subject History to Political Revamping
Children and the Melting Pot
Going Multicultural in P.G.
Trans-National America
A (Vague) Sense of History
School as Spin Control
Education Certainly Is a Propaganda System
When Ethnic Studies Are Un-American
Children and the Melting Pot
Why Study History?
Multiculturalism Redux
Race, or Racism, in Social Studies?
The Tribalization of America
'Afrocentrism' and the Tribalization of America
The Real Aim of the Promoters of Cultural Diversity is to Exclude Certain People and to Foreclose Debate
Multiculturalism: E Pluribus Plures
U.S. History Must be Taught as Part of a Much Broader Historical Panorama
The Importance of the Humanities as the World Order Changes
The Field of American Studies is Too Parochial
Inspirational Black History Draws Academic Fire
Battle over New York 'Multicultural' Curriculum Heats Up

With newspaper headlines and editorials, such as the ones above, exclaiming a range of viewpoints on "multicultural" education, one could easily get the impression that public schools across the country are a hot bed of activity for teaching a "new" history or that classrooms have become a political battleground for confronting such diverse issues as racism, national identity, cultural literacy, and language. But this is far from reality. Public school classrooms (K-12)—urban and rural—continue to conduct business as usual: exhausted, understimulated faculty with limited resources try to bring life and add fresh perspectives to outdated textbook accounts of history, social studies, literature, and the arts in order to reach students who are bored and disengaged. With fifty minute periods, constant disruptions on the school intercom system, state and locally mandated standardized tests, inadequate inservice programs for teachers, and an entrenched bureaucracy that has yet to embrace change, schools are not poised to transform and infuse their classrooms with new models of curriculum and instruction. Education for most students continues to consist of little more than rote learning and filling in the bubbles on standardized tests.

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Despite this rather 'bleak' portrayal of how classrooms are isolated from the current intellectual fervor on multiculturalism and despite the barriers to thoughtful interactions in the classroom, there are examples of educational institutions that are developing innovative strategies to address cultural diversity and promote cultural pluralism. These initiatives are progressing amidst an increasingly polemic debate on multicultural education, which is vociferously dominated by "assimilationists" (who favor the notion of the "melting pot" theory by inserting selective materials on minority cultures into the dominant cultural canons) and "separatists" (who insist on replacing Eurocentricism with Afrocenticism). The challenge has been, and continues to be, to introduce and put into force a distinctly different approach, one that embraces pluralism in its fullest meaning and recognizes both individual differences and the identities of ethnic groups.

Public schools have always played a critical role in the perpetuation and reinforcement of the image of America as the great "melting pot." Increasingly, the notion of the "melting pot" has become problematic in its homogenization of diverse culture and disregard for cultural difference. But, as the nation's population grows ever more diverse, schools must play a leading role in replacing what is now seen as the unrealistic and even harmful concept of the melting pot with the goals of promoting cultural and ethnic diversity through the recognition of individual, cultural, and group identity, cultural equity, and the right to view history from the perspectives of many groups.

Among the most significant moments that called into question the mainstreaming of all Americans were the activities begun in the 1960s and continuing through the 1970s. The Civil Rights movement, the Chicano movement, the feminist movement, and the gay and lesbian movement, among others, had as organizing principles the public recognition of group identity, the denouncement of a dominant culture, the promotion of cultural pluralism, and the right to claim a cultural legacy lost through earlier periods of assimilation. While these movements created a new niche for scholarly inquiry and brought about school desegregation they failed to transform or make an impact on the curriculum, instruction, and assessment in public schools.

The 1980s witnessed a return to an examination of the "melting pot" theory in relation to contemporary life. Some began to re-image the nation as a mosaic in which many cultures exist side-by-side, on equal standing. These conversations often employed the term "multicultural." As a result, "multi-culturalism" became one of the most widely used buzzwords in educational and cultural communities during the last decade. This widespread popularization of the idea has served as a major catalyst for scholars and educators to rethink and reflect on the appropriate role schools play in teaching about democracy, constructing a national identity and acknowledging differences. The result? The country is in the midst of an identity crisis. And, the schools—at least in theory—have become the battleground for sorting through these contested issues

The national identity crisis became part of public discourse in 1987 when *Cultural Literacy: What Every American Needs to Know* by E. D. Hirsch and *The Closing of the American Mind* by Allan Bloom were published and became national bestsellers.[1] Their attack on cultural relativism triggered widespread debates and attacks, and placed a back-to-the-basics approach to education on the national agenda. At the same time, Stanford University revised its undergraduate requirements to be more inclusive of cultural diversity and less dependent on a western civilization model. The "Western Culture Program" gave way to a "Cultures, Values, and Ideas Program," which provided a refreshing reconception of liberal arts education today.[2] Stanford's decision, however, further fueled the national discussions on multiculturalism and split the academic community apart.

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[1] Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987); E. D. Hirsch, Jr. *Cultural Literacy: What Every American Needs to Know* (Boston: Houghton Mifflin, 1987); for additional reading on multiculturalism, see Thomas G. Carroll and Jean J. Schensul, eds., *Cultural Diversity and American Education: Visions of the Future* special issue of *Education and Urban Society* 22:4 (1990); and Rick Simonson and Scott Walker, *The Graywolf Annual Five: Multi Cultural Literacy Opening the American Mind* (St Paul: Graywolf Press, 1988).

[2] Stanford University Committee on Undergraduate Studies, various documents, 1989-90.

These events have proved to be just the beginning of what seems to be an ongoing discussion on what an identity—individual, cultural, community, national, and the relationships between them—and difference mean in an evolving society that is, increasingly, multicultural.

In both theory and practice, the term "multicultural" has become ambiguous and masked[2] in meaning. Definitions differ widely, as do the kinds of approaches used in schools to implement them. Multicultural might imply a curriculum that is more inclusive of historical and cultural experiences of diverse cultures in this society and internationally; or it may be a bilingual program; or it may be an approach that advocates, for example, an Afrocentric curriculum in a segregated school.

In 1987, Christine Sleeter and Carl A. Grant conducted one of the most comprehensive analyses of the literature on multicultural education to date. They examined 89 articles and 38 books from the 1970s to the mid 1980s as a means to better understand what multiculturalism means and to begin to identify and articulate the breadth and scope of approaches and viewpoints. Five general categories of multicultural education emerged from their inquiry, all of which continue to have some relevance today: 1) Teaching the Culturally Different, which aims at assimilation of minorities into the mainstream; 2) Human Relations, which focuses on developing interpersonal skills to fight prejudice and racism; 3) Single Group Studies, which examines separate ethnic, gender, and social class groups; 4) Multicultural Education, which attempts to transform the school environment to reflect the diversity of the student population; and 5) Education that is Multicultural and Social Reconstructionist, which helps students "gain a better understanding of the causes of oppression and inequality and the ways in which these social problems might be eliminated."[3]

The results Sleeter and Grant found were disappointing because they pointed to a stagnation in the field of multicultural education and to some of the problems educators face as they contemplate implementing a multicultural initiative. The literature lacks fresh perspectives and ideas and only "rehash[es] old ones;" it is weak on making connections between theory and practice; and it fails to address the role of educational stakeholders other than teachers. In addition, research studies on the implementation of multicultural education activities does not exist.[4] The absence of any research or outcomes on multicultural education has several implications. In a society that believes and mandates that all children can learn, there must be a better understanding of what that means and what works. Policy decisions on the national, state, and local levels cannot continue to be based exclusively on anecdotal evidence and passionate manifestos.

In a more recent study, Michael R. Olneck compares the ideology and symbolism of the intercultural education movement of the 1940s to the multicultural education movement over the last two decades. Olneck is one of the few educational scholars to articulate a critical issue—notions of identity and difference as applied to individuals and groups. "Multiculturalism...does not articulate or implement an authentic ideology of pluralism,...that far from reformulating a model of society and purity, multicultural education is fundamentally integrative and incorporative, and therefore, possibly reproductive of prevailing relations of power and control." He continues, "...multicultural education...is symbolically infused with the construct "individual differences," and does little to explicitly represent, legitimate, recognize, or implement the claims and communal lives of ethnic collectivities...multicultural education often isolates, individualizes, homogenizes; depoliticizes, and fragments culture, and because multicultural education, like intercultural education, aims largely to harmonize relationships among culturally diverse individuals by cultivating attitudes of empathy, appreciation and understanding. These may well be laudable purposes, but they should not be confused with pluralism."[5]

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[3] Christine E. Sleeter and Carl A. Grant, "An Analysis of Multicultural Education in the United States," *Harvard Educational Review* 57:4 (November 1987), p. 435.

[4] *Ibid*, p. 438.

[5] Michael Olneck, "The Recurring Dream: Symbolism and Ideology in Intercultural and Multicultural Education," *American Journal of Education*, 98:2 (1990), p. 160.

Even with the range of activities and ideas categorized by Sleeter, Grant and Olneck, the discussions tend to focus on the history and social studies curriculum, not the arts. The absence of the arts reflects the marginal place they have had in schools and public policy. The National Education Goals (prepared by the President and the National Governors Association), for example, excludes any references to the arts. Since the mid-nineteenth century, when the arts first appeared in curriculum, the arts have been presented as a set of skills to be acquired or as a means to promote a common cultural heritage, one that is political and based on formal aspects of art production. More recently there has been a growing recognition in the educational community that artistic thinking requires a distinctive way of using the mind and provides students with the opportunity to develop a meaningful set of cognitive skills. Yet the leading funders of arts education today—The National Endowment for the Arts and the Getty Center for Education in the Arts—have failed to extend arts education beyond simple skill acquisition or the perpetuation of a canon. The Getty Center, one of the most powerful forces in arts education has been heavily criticized for its position. At a recent Getty conference, "Inheriting the Theory," some participants added a special session to the meetings to address the position of DBAE (Discipline Based Arts Education) supported by the Getty. This "minority report" includes the following comments:

> DBAE, by ignoring issues such as social concerns and by maintaining a modernist and/or formalist stance, presents itself as being outside the social and political contexts in which art is created, viewed, and taught...in presenting art and art education as socially and politically neutral, DBAE is contributing to the disempowerment of students.[6]

The Getty is now just beginning to examine these issues in their programs.

Meanwhile, individual school districts have tended to focus on the social studies and history curriculum as a vehicle for change, and have attempted to revise the curriculum to be more inclusive of the diverse populations the schools serve. The result has been a "band-aid" approach in which teachers are provided with a separate handbook that infuses "multicultural" education into the classrooms by correlating a multicultural perspective into a preexisting curriculum. "Multicultural," then, can mean nothing more than a label that evades the explicit confrontation on issues of race, class, and gender by diverting attention to milder, more innocuous topics, so that it becomes a "rhetorical celebration of cultural diversity."[7]

Attempts to address multiculturalism exclusively through curricular change, although highly popular, do not guarantee success. The cultural hierarchy that is prominent in the curriculum is reinforced in the methods of instruction (passive learning) and the testing mechanisms (standardized tests). "The curriculum is only as good as the teacher" and "teachers teach to the test" reinforce the interconnectedness and alignment of pedagogy, curriculum, and assessment that cannot be ignored when striving for any kind of systematic change. The entire school system—from the pedagogical approaches, to the curriculum content, to the assessment mechanisms, to the organization of time in the school building, to teacher training institutes, and on and on—must be penetrated and totally transformed in order to embrace cultural pluralism. It must be acknowledged that "it's conceivable to be theoretically correct and pedagogically wrong."[8] This is not to say that curricular reform efforts are not worthwhile endeavors, but they should not be seen as just an add-on of information. In this way, changing the curriculum from one of advocating an absolute truth to one of embracing multiple perspectives, from one of memorization to one of inquiry, from one of secondary texts to one of primary texts, is just one step in what must be viewed as a complete overhaul of the educational system through a multicultural lens.

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[6] The Getty Center for Education in the Arts, *Inheritance Theory: New Voices and Multiple Perspectives on DBAE* (Los Angeles: J. Paul Getty Trust, 1990), p. 85; for additional reading see the National Endowment for the Arts, *Toward Civilization: A Report on Arts Education 1988*; Getty Center for Art Education, *Beyond Creating* (Los Angeles: J. Paul Getty Trust, 1985); and Dennie Palmer Wolf and Mary Berger, "More Than Minor Disturbances: The Place of the Arts in American Education," unpublished manuscript, 1990.

[7] Olneck, "Dream," p. 160.

[8] David Trend, "Critical Pedagogy and Cultural Power: An Interview with Henry A. Giroux," *Afterimage* 18:4 (November 1990), p. 17.

The prevalence of multiculturalism in educational discourse can also be attributed to the growing fears and increased desperation in the educational community: the fear that is evoked from the increasing number of racially motivated incidents both inside and outside the school; the desperation that arises from the skyrocketing drop-out rates and low achievement scores from "at-risk" students; and the realization that the demographics of the country are rapidly changing—the soon-to-be reversals in what is meant by majority and minority.

In response to these concerns, there have been some initiatives under the heading of "antiracist education." Also referred to as multiracial education or conflict resolution, antiracist education does not explicitly address issues of democracy and identity, but rather, takes as its goal the reduction of racial conflict in society through an elimination of bias, prejudice, and inequality.[9] Interestingly, several of the projects have emerged from Boston, a community noted for its racial conflicts.

Aimed at changing the attitudes toward race and prejudice with students in the schools, *A World of Difference*, produced by the Anti-Defamation League of B'nai B'rith, is "an educational and media project that celebrates intergroup understanding and America's ideas." Now nationwide, this initiative has a unique strategy that includes a comprehensive public service campaign. Activities with teachers and students in the schools are coordinated with a community leadership coalition in conjunction with the local media—print and television—who provide public service announcements and newspaper supplements. Also begun locally and extended nationally, *Facing History, Facing Ourselves* is a "moral education" program that features a model curriculum "Holocaust and Human Behavior" to teach about "the dangers of indifference and the virtue of understanding." In both projects, sustained inquiry, analysis and interpretation are emphasized.

At the Boston Children's Museum, issues of racism and cultural discrimination are being confronted directly in a semi-permanent exhibition, *The Kids' Bridge*. This is the first cultural institution to tackle these issues with children. The exhibition includes several interactive videos on language, lifestyles, values, and culture that are presented from perspectives of the children living in the greater Boston area. The exhibition does not attempt to transform attitudes of the visitors after only one visit or solve the racial problems facing the Boston community. Rather, it is constructed to provide an entry point for visitors to think about issues, understand them from other points of view, and facilitate further discussion and inquiry.[10]

While these multiracial education initiatives are attempting to reduce racial tension and break down barriers, new barriers are being built at record speed. Advocates of the dominant positions in the multicultural education debate recently collided over a report issued in 1989 by the New York State Commissioner of Education's Task Force on Minorities and ignited one of the strongest debates and discussions on curriculum reform in public school education in this century. The report, *A Curriculum of Inclusion*, was aimed at reexamining the state curriculum in relationship to the changing populations in the public schools. Much of the controversy focused on the language of the report, which some felt was overly confrontational and lacking in scholarly research. The report stated that minority populations of New York State have "been the victims of intellectual and educational oppression" because the curricular materials have promoted "a systematic bias toward European culture and its derivatives." This has resulted in "a terribly damaging effect on the psyches of young people" because their "cultures are alienated and devalued."[11]

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[9] "Curriculum and Instruction to Reduce Racial Conflict," *ERIC Clearinghouse on Urban Education Digest* 64 (April 1990).

[10] For more information on these resources, contact *A World of Difference*, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, New York 10017; Facing History, Facing Ourselves National Foundation, 25 Kennard Road, Brookline, MA 02146; and the Boston Children's Museum, 300 Congress Street, Boston, MA 02210-1034.

[11] New York State Department of Education, *A Curriculum of Inclusion: Report of the Commissioner's Task Force on Minorities*, 1989.

In response to the report and upon the recommendation of State Commissioner of Education Thomas Sobol, the Board of Regents rejected the language of the report and authorized a further curriculum review and revision by a group of recently appointed scholars and educators. The committee has been instructed to develop and submit for review "a plan for increasing students' understanding of American history and culture, the history and culture of the diverse groups which comprise American society today, and the history and culture of other peoples throughout the world." Their plan, which is expected to be completed in two years, must be "thoughtful, scholarly and apolitical."[12] Throughout the country, educators will be waiting, since the recommendations will undoubtedly influence a new generation of textbooks and projects.

The major responses to the original document and the proposed committee include noted historians Diane Ravitch and Arthur Schlesinger, who created the Committee of Scholars in Defense of History to join "together to inform our fellow citizens what is going on, to monitor the revision process and to assess the projected changes in the teaching and testing of American and world history." A statement of intent was printed in newspapers across the country and signed by 28 other scholars (all but two are white) who are willing to be the "watchdogs" of multicultural education. They wrote:

> The Western tradition is the source of ideas of individual freedom and political democracy to which most of the world now aspires. The West has committed its share of crimes against humanity, but the Western democratic philosophy also contains in its essence the means of exposing crimes and producing reforms. This philosophy has included and empowered people of all nations and races. Little can be more dangerous to the psyches of young blacks, Hispanics, Asians and Indians than for the State of New York to tell them that the Western democratic tradition is not for them.[13]

This perspective follows the traditional models of the American educational system by advocating a common, dominant culture, a single national identity for all citizens to value and holding in common a history that is apolitical; and the perpetuation of a cultural hierarchy. Holding on to the image of America as a melting pot, Schlesinger supports a return to what the French immigrant, Hector St. John Crevecoeur, stated two centuries ago: "He is American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds...Here individuals of all nations are melted into a new race of man."[14]

Promoting the "melting pot" theory in education at this point in time has generated several responses. First, the statement implies the conception of education as a passive activity, one in which students are the recipients of knowledge and not the producers of it. In addition, literature, history, and the arts that fall outside the Western civilization framework, e.g. women's studies, Chicano studies, African studies, etc., are only included as add-ons when they meet certain "standards of excellence." Moreover, this "melting pot" approach has generated criticisms ranging from "cultural imperialism" for its strengthening of the domination of Western civilization, to "cultural genocide" for its continued marginalization of cultures outside that tradition.

The second major response to the task force report was a lawsuit filed against the New York City public schools by families of eight African-American school children. The families claim that the city has taken too long to provide their children with a curriculum that reflects their own cultural and historical heritage. As one father stated: "You can give us Thomas Edison, but also give us the person who developed the filament for the lightbulb—an African-American named Lewis Latimer." Further, the families believe that "their children's sense of self-worth has suffered. They allege that the lack of a multicultural curriculum has caused among other problems, the disproportionately high unemployment, dropout, and crime rates among black youths in the city."[15] It is interesting to note that the families do not advocate a more critical approach to instruction that could lead toward changing the power structure in the classroom.

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[12] Documents from the State Education Department, The University of the State of New York, 1990.

[13] Diane Ravitch and Arthur Schlesinger, "Don't Subject History to Political Revamping," *New York Newsday* (June 29, 1990).

[14] Arthur Schlesinger, "When Ethnic Studies are Un-American," *Social Studies Review* (Summer 1990). (Previously published in the Wall Street Journal.)

This action from the African-American families reflects the other extreme position in the multicultural education debate: the construction of an Afrocentric curriculum. A handful of school districts around the country, including Portland (Oregon), Atlanta, and Washington, D.C., have applied an Afrocentric approach to the curriculum, that incorporates not only the arts and humanities, but also math and the sciences. Highly controversial, this strategy attempts to raise the knowledge base of the African diaspora while making "the students feel that their cultural identity and the contributions of their ancestors have been positive, [so that] they will feel better about themselves and therefore be able to learn."[16] There is increasing evidence that students become more actively engaged in learning and perform better when the materials are culturally relevant.

Like the "assimilationist" approach, the Afrocentric strategy raises several concerns. The first is the preferencing of one culture over another, thereby perpetuating a cultural hierarchy in the same way that the Eurocentric curriculum has for the last century. The second is the focus on the "positive" cultural and historical contributions, to the exclusion of any information that portrays the civilization and society from a critical or reflective perspective. Moreover, the emphasis on self-esteem is seldom defined in terms of individual achievement through active learning and inquiry. Rather, it is assumed that the inclusion of culturally relevant information will automatically produce self-esteem.

The debates around the New York State curriculum have resulted in a complicated situation for educators across the country who want to develop and implement a multicultural-education program that promotes cultural pluralism. With the assimilationists and separatists dominating the discussion, "multiculturalism" has suddenly become defined as a struggle between "black" and "white" issues. Educators must realize that there are more than two options available. But in order for multicultural education to take a significant turn from where it is now, the voices of those who view multiculturalism outside this dichotomy must be heard. Therefore the challenge during the next decade is to create an ongoing dialogue around the issues of individual, group, and national identities and difference. A new paradigm of pluralism must emerge through discussions, program development, and research.

There are a few alternative models to the current dichotomies in the multicultural debate, yet many more are needed. For example the New Museum of Contemporary Art in New York is currently producing a learning guide designed to promote multiculturalism through an interdisciplinary approach using art. The Rockefeller Foundation supports a national network of projects at the school, district, and state levels, which promotes multicultural and international understanding from multiple viewpoints through teacher-centered initiatives. These projects aim toward cultural pluralism and cultural transformation rather than assimilation of cultural differences. They also try to utilize a more inclusive approach to education that suggests parallel lines of inquiry rather than favoring some groups over others or adhering to a Eurocentric perspective.[17]

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[15] Debra Viadero, "New York's 'Multicultural' Plans Draw Fire From Two Sides," *Education Week* (August 1, 1990).

[16] Jane Caulton, "D.C. Joins other School Systems in Push for Afrocentric Reforms," *The Washington Times* (August 6, 1990).

[17] For more information contact The Rockefeller Foundation, 1133 Ave. of the Americas, New York, New York 10036, and The New Museum of Contemporary Art, 583 Broadway New York, New York 10012.

At the same time, this community of educators and artists needs to begin to view *multiculturalism* as part of an overall transformative process that the schools of this country must endure. For example, a critic of the Stanford multicultural curriculum, Joyce King, says, "The people in power want to maintain a myth that our common culture is multicultural. But the common culture of America is a system based on racism and hierarchy… Inclusion is inclusion in somebody else's story."[18] This statement calls for stakeholders in the educational and cultural communities—artists, scholars, school personnel, community leaders, students, parents, policymakers—to insert themselves into the conversation and into all decision making processes.

Only when all the members of the community take an active role will there be any potential for transforming the system and creating an environment in which a respect, understanding, and commitment to cultural *pluralism* is at the foundation. But there are several obstacles to overcome. The arts *must* be inserted into the discussions. *The Decade Show*, an exhibition in the summer of 1990 at the New Museum of Contemporary Art, the Studio Museum in Harlem, and the Museum of Contemporary Hispanic Art, provides an important set of relevant ideas and concerns to begin the conversation. Mechanisms for communicating between those invested in education are absent and require nurturing and support. The faculty at public schools need to be viewed—by themselves, by the larger educational community, as well as by the society at large—as professionals who are capable of intellectual inquiry, who can serve as active and enthusiastic agents of change in the schools, and who can take a leading role in school-based management teams. And the classrooms must be transformed in order for students to be active, reflective learners who are engaged in critical thinking and are the producers of knowledge and not the recipients of it. In this way, schools can become a community of learners, one which demands continual exchange, dialogue, and reimaging. As Guillermo Gomez-Peña writes, "we must realize that all cultures are open systems in constant process of transformation, redefinition and recontextualization. What we need is dialogue not protection. In fact, the only way to regenerate identity and culture is through ongoing dialogue with the other."[19]

The paper does not represent any official position of the Rockefeller Foundation.

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[18] Andrew Sullivan, "Racism 101," *The New Republic* (November 26, 1990).

[19] Guillermo Gomez-Peña, "The Multicultural Paradigm," *High Performance* 47 (Fall 1989).

The Pitfalls of Multicultural Education

Albert Shanker

It is easy to be in favor of multicultural and global education, in principle. The trouble comes when you try to say exactly what you mean by the term so you can put it into action.

If you want to feel convinced about the value of multicultural and global education, all you have to do is to look at the strife bred by ethnic, racial, and religious differences. Look at Eastern Europe, at India, at some of our own cities. If only we understood where other people were coming from — if only we had more sensitivity to their cultures — we might not be so wedded to our own points of view. And we might have a better chance of avoiding the conflicts that come from ethnocentrism.

However, when we come to apply this principle, there are some serious problems. The New York State Regents' goal for global education, which has also been taken up by multiculturalists, makes some of these problems very clear. According to the goal, "Each student will develop the ability to understand, respect, and accept people of different races; sex; cultural heritage; national origin; religion; and political, economic, and social background, and their values, beliefs, and attitudes."

This goal, expressed in a lot of positive words, sound very broadminded, very reasonable. And up to a point, it expresses what we'd hope for from a multicultural and global education. An educated person is not narrow-minded or provincial. So, of course we don't want students to be prejudiced — to prejudge the correctness or desirability of some idea or action before they know anything about it. We want them to be open to new ideas and ways of doing things.

But do we really want them to "respect and accept" the "values, beliefs, and attitudes" of other people, no matter what they are?

Do we want them to respect and accept the beliefs that led Chinese leaders to massacre dissenting students in Tiananmen Square? And what about the values and beliefs that allowed the Ayatollah Khomeini to pronounce a death sentence on Salman Rushdie and the current leaders in Iran to confirm this sentence? Is it okay to condemn an author to death because he wrote something that offends your religious beliefs?

Is exposing unwanted children to the elements and certain death, a custom still widely practiced in some countries in Asia and Africa, to be respected and accepted because it is part of somebody else's culture? Is female circumcision? Must we respect the custom of forcing young children in the Philipines or Thailand to work in conditions of virtual slavery? And must we look respectfully on Hitler's beliefs and actions?

Should we teach students to accept the sexism of the Japanese or their racist attitudes toward immigrants just because they're part of the Japanese culture? And should we encourage students, in the name of open-mindedness and cultural sensitivity, to accept Afrikanér values and the racist beliefs that undergird apartheid? (If the United States and other nations had been so "open-minded" over the years, would these values and beliefs now be changing in South Africa?)

People who support this kind of approach to multicultural and global education may think they are being objective — even scientific. They may think they are freeing themselves from the limitations of their own culture and its values. But by not taking a position, they are taking one. They are saying that apartheid is okay; that there is nothing wrong with murdering someone who has committed blasphemy.

Shanker, Albert. "The Pitfalls of Multicultural Education," *Education Digest*, Vol. 57:3, Number 4, (December 1991), p. 5-6. Reprinted with permission. Copyright 1991 by The Education Digest.

They're also teaching their students not to make moral judgments. If any custom or law of people in any culture is as defensible as any other, what kind of judgment is possible? So, without intending to, they encourage students in prejudice of a different sort. Instead of mindlessly assuming that others' ways of doing things have to be wrong, students will mindlessly assume these ways of doing things have to be right — or at least as good as anyone else's. And by approving practices that would not be tolerated here or in any other democracy, they are saying that some people should be held to lower standards than others — a kind of moral superiority hardly consistent with multicultural and global education.

It's important that we teach our children about each other's and other people's customs and values. We are unlikely to survive if we don't. But this does not mean teaching students that they need not hold other people's practices — and our own — up to moral scrutiny. If we do this, we confuse objectivity with neutrality.

Are Human Rights Real?

Tibor R. Machan

Delos B. McKown recently advanced the view that natural human rights do not exist ("Demythologizing Natural Human Rights" *The Humanist*, May/June 1989). Instead, he argued, only legal rights exist which "amount to the guaranteed permission to be and do what one wants to be and do (to be a parent, for example, or to do one's 'thing,' so to speak)."

This is a very serious matter, since it bears on the basic relationship between government and citizens. As political history will confirm, the bulk of complaints to and demands on governments has been based upon some doctrine of human rights. The very legitimacy of states has been contested on the grounds that their legal systems do not reflect closely enough the basic rights that persons are *supposed* to possess. The Soviet Union, South Africa, Chile, and Nicaragua, for example, have all been charged with fundamental lawlessness for failing to protect and uphold individual human rights. The United Nations Universal Declaration of Human Rights, the Helsinki Accord, and other international documents, as well as the U.S. Bill of Rights, are all attempts to place on record the list of rights on which the very legitimacy of governments is supposed to hinge. Finally, blacks, women, gays, and others protest in terms of the basic human rights they believe have been neglected or violated by the government or their fellow citizens.

It is a radical thesis indeed to hold that all of this is unfounded and merely expresses a set of arbitrary wishes. Yet, that is exactly what skeptics propose. And to argue that legal rights do not represent basic *natural human rights* and are merely "permissions" by the state implies that government is a paternalist institution—not a servant of the citizenry.

Natural human rights political theory views the matter differently. In this tradition, governments exist by *permission of the citizens*—not the other way around, as skeptics would have it. A government is established to carry out a task—namely, the protection of the basic rights possessed by individuals who reside within its jurisdiction. If there were no moral, humanistic foundations for the legal rights we ought to have, we would face the prospect of governments that exist without any limits, without any standards by which to ascertain whether or not they are just and morally legitimate.

The doctrine of natural human rights advances the idea that only if government serves the purpose of protecting *pre-legal* rights—rights which people have apart from government but may not be able to protect and preserve well enough without the services of government (for example, professional legalized force)—can it claim authority over those it governs. Governments which do not serve this purpose are, in fact, mere ruling gangs or tyrannies—arbitrary powers that have no moral limitations placed on them.

The doctrine of natural human rights is, of course, controversial for a variety of reasons; yet, this is true of virtually all other political doctrines, including the positivism advanced against it. There are two alleged weaknesses in the doctrine of natural human rights. First is its supposed inability to develop a theory of human nature from which the idea of basic human rights might be derived. Second is its difficulty in overcoming the famous "is/ought" gap—that simply knowing there is such a thing as human nature does not lead to any conclusions about what *ought* to be done by people and what sorts of legal institutions they *ought* to embrace.

When we speak of natural human rights, we are using the word *natural* in a very specific fashion. We are using it to convey "essence"—what something must be in order to be classified as that thing—and not in the sense of "occurring in nature."

Machan, Tibor R. "Are Human Rights Real?" *The Humanist*, Vol. 49, (December 1989), p. 28-36. Reprinted with permission of the American Humanist Association, copyright 1989.

So, a number of questions are posed by the very concept of natural human rights. What is human nature? Does it exist innately in every human being? Can we ascertain from an understanding of it that social life should be governed by certain fundamental principles? And if we can, should governments be established to protect and preserve those principles?

There are philosophical doctrines that deny the existence of a human nature, but it is difficult to accept this conclusion. Human beings are recognized as having a nature because they are distinctive in being animals with the capacity for conceptual thought. (Young ones are minimally so equipped, but fetuses, lacking the cerebral cortex that would enable them to think, qualify only as potential human beings.) Are all human beings animals? According to biologists and other scientists, they most definitely are. Do all human beings have the capacity for rational thought? Yes, with some exceptions, and those are recognized as such. Just as a broken chair is still a chair, so a crucially incapacitated person—for example, a person in a coma—is still most reasonably classified as a human being.

Furthermore, there is little doubt that we have the logical and scientific warrant to uphold the existence of a class of entities called human beings by virtue of its reasonably fixed and stable properties. Of course, it's true that this class of entities may have undergone a lengthy evolution, but that is entirely irrelevant to whether or not this class of entities exists. Thus, there is no conflict between the theory of natural human rights and evolutionary biology.

As rational animals, human beings are not mechanistically determined; they have free will and the power of choice. Furthermore, their free will can be understood without invoking the supernatural; it is simply the capacity to initiate one's own actions. Even the formulation of theories, arguments, objections, and so forth presupposes that human beings can initiate something yet unheard of. They can formulate original ideas and carry out original actions. They don't simply react passively to forces acting on them.

Is this consistent with science? Yes. It is not consistent with scientism—the view that all science must exhibit the characteristics of mechanistic materialism. But scientism is not the same thing as science; it is, instead, a prejudice philosophers have advanced, probably because the mechanistic model has been very useful (for example, in producing technology). But this reductionist thesis is not a scientific thesis, and scientists themselves would counsel against it. In science, we try to discover what nature contains instead of imposing limits that restrict what it may contain.

Because there is a great variety of kinds and types of things in nature, the causal interactions possible in nature will also vary accordingly. Not every cause need be a mechanistic cause. An example of mechanistic cause is a train pulling its freight or a crane lifting its load. However, Mozart composing an opera would not be adequately explained on the model of mechanistic causation.

In this, human beings are significantly different from all other entities in the world, so it makes good sense to understand them as self-determined beings. This idea has ample scientific backing. As Nobel laureate Roger W. Sperry points out in *Science and Moral Priority*:

> The proposed [human] brain model provides in large measure the mental forces and abilities to determine one's own actions. It provides a high degree of freedom from outside forces as well as mastery over the inner molecular and atomic forces of the body. In other words, it provides plenty of free will as long as we think of free will as self-determination. A person does indeed determine with his own mind what he is going to do and often from among a large series of alternative possibilities.

These considerations, in turn, imply that what human beings do is something they choose to do, and it may be that they can be held responsible for doing it. That, of course, requires a standard for distinguishing responsible and irresponsible conduct. While one cannot expect to produce a theory for this in a brief essay, let me point out that life brings to the fore the phenomenon of evaluation; since life can cease or flourish, we can tell when some actions are pro-life or anti-life. And in the case of human beings, we can tell when actions are pro-human life or anti-human life.

This is where values come into the picture—without any hocus pocus, and mystery or supernaturalism. As Karl Popper notes in *Unending Quest*:

> I think that values enter the world with life; and if there is life without consciousness (as I think there may well be, even in animals and man, for there appears to be such a thing as dreamless sleep) then, I suggest, there will also be objective values, even without consciousness.

Furthermore, when we combine the fact of values (arising from the fact of life) with the peculiar human capacity for free will, enabling us to further or hinder life, we see at once the moral dimension of human existence. We see that, in human life, the conduct we choose can objectively enhance or hinder human development. Just what are the standards for distinguishing between the two is a complex matter, and I cannot deal with it here. But it is clear that humans are moral beings with responsibilities they ought, and might well fail, to fulfill. Neither science nor sound philosophy stands in the way of this understanding of our existence; in fact, they enhance it.

How does all this give rise to natural human rights? Because within a community, individuals must be able to fulfill their responsibilities or be accountable for failing to do so. Without the "borders" that basic human rights define between individuals, people would be able to harm others or rob them of their achievements all too easily. A complex kind of "tragedy of the commons" would occur—and indeed does in all too many situations because basic rights are being violated or abridged.

Human rights are the criteria for identifying each person's "moral space," to quote Robert Nozick's excellent phrase. Governments, in turn, do not *establish* or *create* rights; governments are established to *uphold, maintain*, and *preserve* rights, as well as to determine through sound legislation what the innumerable derivative rights implicit in natural rights are. For this reason only should governments exist—certainly not for some independent, arbitrary purpose of their own. Rights—the moral principles of social interaction among human beings—preserve for each person his or her sovereignty, his or her personal jurisdiction in life.

This, then, seems to me a perfectly sensible account of human rights within the natural rights tradition. The exact content of these rights is another matter, and we could certainly discuss that as well. But for the time being, we must defend the view that human rights are indeed real and not myths we need to debunk.

United Nations
Universal Declaration of Human Rights 1948

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, The General Assembly proclaims

This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

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Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purpose and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right to equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

United Nations

International Covenant on Economic, Social and Cultural Rights 1966

Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

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United Nations. "International Covenant on Civil and Political Rights," 1966. No copyright.

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

Part I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

Part II

Article 2

1. Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and cooperation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.

2. The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

3. Developing countries, with due regard to human rights and their national economy, may determine to what extent they would guarantee the economic rights recognized in the present Covenant to non-nationals.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Article 4

The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society.

Article 5

1. Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights or freedoms recognized herein, or at their limitation to a greater extent than is provided for in the present Covenant.

2. No restriction upon or derogation from any of the fundamental human rights recognized or existing in any country in virtue of law, conventions, regulations or custom shall be admitted on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

Part III

Article 6

1. The States Parties to the present covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right.

2. The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.

Article 7

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of just and favourable conditions of work which ensure, in particular:

(a) Remuneration which provides all workers, as a minimum, with:

(i) Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work;

(ii) A decent living for themselves and their families in accordance with the provision of the present Covenant;

(b) Safe and healthy working conditions;

(c) Equal opportunity for everyone to be promoted in his employment to an appropriate higher level, subject to no considerations other than those of seniority and competence;

(d) Rest, leisure and reasonable limitation of working hours and periodic holidays with pay, as well as remuneration for public holidays.

Article 8

1. The States Parties to the present Covenant undertake to ensure:

(a) The right of everyone to form trade unions and join the trade union of his choice, subject only to the rules of the organization concerned, for the promotion and protection of his economic and social interests. No restrictions may be placed on the exercise of this right other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(b) The right of trade unions to establish national federations or confederations and the right of the latter to form or join international trade union organizations;

(c) The right of trade unions to function freely subject to no limitations other than those prescribed by law and which are necessary in a democratic society in the interests of national security or public order or for the protection of the rights and freedoms of others;

(d) The right to strike, provided that it is exercised in conformity with the laws of the particular country.

2. This article shall not prevent the imposition of lawful restrictions on the exercise of these rights by members of the armed forces or of the police or of the administration of the State.

3. Nothing in this article shall authorize States Parties to the International Labour Organisation Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or apply the law in such a manner as would prejudice, the guarantees provided for in that Convention.

Article 9

The States Parties to the present Covenant recognize the right of everyone to social security, including social insurance.

Article 10

The States Parties to the present Covenant recognize that:

1. The widest possible protection and assistance should be accorded to the family, which is the natural and fundamental group unit of society, particularly for its establishment and while it is responsible for the care and education of dependent children. Marriage must be entered into with the free consent of the intending spouses.

2. Special protection should be accorded to mothers during a reasonable period before and after childbirth. During such period working mothers should be accorded paid leave or leave with adequate social security benefits.

3. Special measures of protection and assistance should be taken on behalf of all children and young persons without any discrimination for reasons of parentage or other conditions. Children and young persons should be protected from economic and social exploitation. Their employment in work harmful to their morals or health or dangerous to life or likely to hamper their normal development should be punishable by law. States should also set age limits below which the paid employment of child labour should be prohibited and punishable by law.

Article 11

1. The State parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international cooperation based on free consent.

2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international cooperation, the measures, including specific programmes, which are needed:

(a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources;

(b) Taking into account the problems of both food-importing and food-exporting countries, to ensure an equitable distribution of world food supplies in relation to need.

Article 12

1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for:

(a) The provision for the reduction of the stillbirth rate and of infant mortality and for the healthy development of the child;

(b) The improvement of all aspects of environmental and industrial hygiene;

(c) The prevention, treatment and control of epidemic, endemic, occupational and other diseases;

(d) The creation of conditions which would assure to all medical service and medical attention in the event of sickness.

Article 13

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right:

(a) Primary education shall be compulsory and available free to all;

(b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;

(c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;

(d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;

(e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.

4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Article 14

Each State Party to the present Covenant which, at the time of becoming a Party, has not been able to secure in its metropolitan territory or other territories under its jurisdiction compulsory primary education, free of charge, undertakes, within two years, to work out and adopt a detailed plan of action for the progressive implementation, within a reasonable number of years, to be fixed in the plan, of the principle of compulsory education free of charge for all.

Article 15

1. The States Parties to the present Covenant recognize the right of everyone:

(a) To take part in cultural life;

(b) To enjoy the benefits of scientific progress and its applications;

(c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.

3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.

4. The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and cooperation in the scientific and cultural fields.

Part IV

Article 16

1. The States Parties to the present Covenant undertake to submit in conformity with this part of the Covenant reports on the measures which they have adopted and the progress made in achieving the observance of the rights recognized herein.

(a) All reports shall be submitted to the Secretary-General of the United Nations, who shall transmit copies to the Economic and Social Council for consideration in accordance with the provisions of the present Covenant;

(b) The Secretary-General of the United Nations shall also transmit to the specialized agencies copies of the reports, or any relevant parts therefrom, from States Parties to the present Covenant which are also members of these specialized agencies in so far as these reports, or parts therefrom, relate to any matters which fall within the responsibilities of the said agencies in accordance with their constitutional instruments.

Article 17

1. The States Parties to the present Covenant shall furnish their reports in stages, in accordance with a programme to be established by the Economic and Social Council within one year of the entry into force of the present Covenant after consultation with the State Parties and the specialized agencies concerned.

2. Reports may indicate factors and difficulties affecting the degree of fulfillment of obligations under the present Covenant.

3. Where relevant information has previously been furnished to the United Nations or to any specialized agency by any State Party to the present Covenant, it will not be necessary to reproduce that information, but a precise reference to the information so furnished will suffice.

Article 18

Pursuant to its responsibilities under the Charter of the United Nations in the field of human rights and fundamental freedoms, the Economic and Social Council may make arrangements with the specialized agencies in respect of their reporting to it on the progress made in achieving the observance of the provisions of the present Covenant falling within the scope of their activities. These reports may include particulars of decisions and recommendations on such implementation adopted by their competent organs.

Article 19

The Economic and Social Council may transmit to the Commission on Human Rights for study and general recommendation or, as appropriate, for information the reports concerning human rights submitted by States in accordance with articles 16 and 17, and those concerning human rights submitted by the specialized agencies in accordance with article 18.

Article 20

The States Parties to the present Covenant and the specialized agencies concerned may submit comments to the Economic and Social Council on any general recommendation under article 19 or reference to such general recommendation in any report of the Commission on Human Rights or any documentation referred to therein.

Article 21

The Economic and Social Council may submit from time to time to the General Assembly reports with recommendations of a general nature and a summary of the information received from the States Parties to the present Covenant and the specialized agencies on the measures taken and the progress made in achieving general observance of the rights recognized in the present Covenant.

Article 22

The Economic and Social Council may bring to the attention of other organs of the United Nations, their subsidiary organs and specialized agencies concerned with furnishing technical assistance any matters arising out of the reports referred to in this part of the present Covenant which may assist such bodies in deciding, each within its field of competence, on the advisability of international measures likely to contribute to the effective progressive implementation of the present Covenant.

Article 23

The States Parties to the present Covenant agree that international action for the achievement of the rights recognized in the present Covenant includes such methods as the conclusion of conventions, the adoption of recommendations, the furnishing of technical meetings for the purpose of consultation and study organized in conjunction with the Governments concerned.

Article 24

Nothing in the present Covenant shall be interpreted as impairing the provisions of the Charter of the United Nations and of the constitutions of the specialized agencies which define the respective responsibilities of the various organs of the United Nations and of the specialized agencies in regard to the matters dealt with in the present Covenant.

Article 25

Nothing in the present Covenant shall be interpreted as impairing the inherent right of all peoples to enjoy and utilize fully and freely their natural wealth and resources.

Part V

Article 26

1. The present Covenant is open for signature by any State Member of the United Nations or member of any of its specialized agencies, by any State Party to the Statute of the International Court of Justice, and by any other State which has been invited by the General Assembly of the United Nations to become a party to the present Covenant.

2. The present Covenant is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

3. The present Covenant shall be open to accession by any State referred to in paragraph 1 of this article.

4. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

5. The Secretary-General of the United Nations shall inform all States which have signed the present Covenant or acceded to it of the deposit of each instrument of ratification or accession.

Article 27

1. The present Covenant shall enter into force three months after the date of the deposit with the Secretary-General of the United Nations of the thirty-fifth instrument of ratification or instrument of accession.

2. For each State ratifying the present Covenant or acceding to it after the deposit of the thirty-fifth instrument of ratification or instrument of accession, the present Covenant shall enter into force three months after the date of the deposit of its own instrument of ratification or instrument of accession.

Article 28

The provisions of the present Covenant shall extend to all parts of federal States without any limitations or exceptions.

Article 29

1. Any State Party to the present Covenant may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate any proposed amendments to the States Parties to the present Covenant with a request that they notify him whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that at least one third of the States Parties favours such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of the States Parties present and voting at the conference shall be submitted to the General Assembly of the United Nations for approval.

2. Amendments shall come into force when they have been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of the States Parties to the present Covenant in accordance with their respective constitutional processes.

3. When amendments come into force they shall be binding on those States Parties which have accepted them, other States Parties still being bound by the provisions of the present Covenant and any earlier amendment which they have accepted.

Article 30

Irrespective of the notifications made under article 26, paragraph 5, the Secretary-General of the United Nations shall inform all States referred to in paragraph 1 of the same article of the following particulars:

(a) Signatures, ratifications and accessions under article 26;

(b) The date of the entry into force of the present Covenant under article 27 and the date of the entry into force of any amendments under article 29.

Article 31

1. The present Covenant, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited in the archives of the United Nations.

2. The Secretary-General of the United Nations shall transmit certified copies of the present Covenant to all States referred to in article 26.

United Nations
International Covenant on Civil and Political Rights
1966

Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the worlds,

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

Part I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

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Part II

Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such legislative or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

3. Each State Party to the present Covenant undertakes:

(a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(b) To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;

(c) To ensure that the competent authorities shall enforce such remedies when granted.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

Article 4

1. In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.

2. No derogation from articles 6, 7, 8 (paragraphs 1 and 2), 11, 15, 16 and 18 may be made under this provision.

3. Any State Party to the present Covenant availing itself of the right of derogation shall immediately inform the other States Parties to the present Covenant, through the intermediary of the Secretary-General of the United Nations, of the provisions from which it has derogated and of the reasons by which it was actuated. A further communication shall be made, through the same intermediary, on the date on which it terminates such derogation.

Article 5

1. Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms recognized herein or at their limitation to a greater extent than is provided for in the present Covenant.

2. There shall be no restriction upon or derogation from any of the fundamental human rights recognized or existing in any State Party to the present Covenant pursuant to law, conventions, regulations or custom on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

Part III

Article 6

1. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.

2. In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgment rendered by a competent court.

3. When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and punishment of the Crime of Genocide.

4. Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.

5. Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.

6. Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.

Article 7

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.

Article 8

1. No one shall be held in slavery; slavery and the slave-trade in all their forms shall be prohibited.

2. No one shall be held in servitude.

3. (a) No one shall be required to perform forced or compulsory labour;

(b) Paragraph 3 (a) shall not be held to preclude, in countries where imprisonment with hard labour may be imposed as a punishment for a crime, the performance of hard labour in pursuance of a sentence to such punishment by a competent court;

(c) For the purpose of this paragraph the term "forced or compulsory labour" shall not include:

(i) Any work or service, not referred to in subparagraph (b), normally required of a person who is under detention in consequence of a lawful order of a court, or of a person during conditional release from such detention;

(ii) Any service of a military character and, in countries where conscientious objection is recognized, any national service required by law of conscientious objectors;

(iii) Any service exacted in cases of emergency or calamity threatening the life or well-being of the community;

(iv) Any work or service which forms part of normal civil obligations.

Article 9

1. Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.

2. Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him.

3. Anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release. It shall not be the general rule that persons awaiting trial shall be detained in custody, but release may be subject to guarantees to appear for trial, at any other stage of the judicial proceedings, and, should occasion arise, for execution of the judgment.

4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.

5. Anyone who has been a victim of unlawful arrest or detention shall have an enforceable right to compensation.

Article 10

1. All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.

2. (a) Accused persons shall, save in exceptional circumstances, be segregated from convicted persons and shall be subject to separate treatment appropriate to their status as unconvicted persons;

(b) Accused juvenile persons shall be separated from adults and brought as speedily as possible for adjudication.

3. The penitentiary system shall comprise treatment of prisoners the essential aim of which shall be their reformation and social rehabilitation. Juvenile offenders shall be segregated from adults and be accorded treatment appropriate to their age and legal status.

Article 11

No one shall be imprisoned merely on the ground of inability to fulfill a contractual obligation.

Article 12

1. Everyone lawfully within the territory of a State shall, within that territory, have the right to liberty of movement and freedom to choose his residence.

2. Everyone shall be free to leave any country, including his own.

3. The above mentioned rights shall not be subject to any restrictions except those which are provided by law, are necessary to protect national security, public order (*ordre public*), public health or morals or the rights and freedoms of others, and are consistent with the other rights recognized in the present Covenant.

4. No one shall be arbitrarily deprived of the right to enter his own country.

Article 13

An alien lawfully in the territory of a State Party to the present Covenant may be expelled therefrom only in pursuance of a decision reached in accordance with law and shall, except where compelling reasons of national security otherwise require, be allowed to submit the reasons against his expulsion and to have his case reviewed by, and be represented for the purpose before, the competent authority or a person or persons especially designated by the competent authority.

Article 14

1. All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The press and the public may be excluded from all or part of a trial for reasons of morals, public order (*ordre public*) or national security in a democratic society, or when the interest of the private lives of the Parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgment rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes of the guardianship of children.

2. Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.

3. In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality:

(a) To be informed promptly and in detail in a language which he understands of the nature and cause of the charge against him;

(b) To have adequate time and facilities for the preparation of his defence and to communicate with counsel of his own choosing;

(c) To be tried without undue delay;

(d) To be tried in his presence, and to defend himself in person or through legal assistance of his own choosing; to be informed, if he does not have legal assistance, of this right; and to have legal assistance assigned to him, in any case where the interests of justice so require, and without payment by him in any such case if he does not have sufficient means to pay for it;

(e) To examine, or have examined, the witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;

(f) To have the free assistance of an interpreter if he cannot understand or speak the language used in court;

(g) Not to be compelled to testify against himself or to confess guilt.

4. In the case of juvenile persons, the procedure shall be such as will take account of their age and the desirability of promoting their rehabilitation.

5. Everyone convicted of a crime shall have the right to his conviction and sentence being reviewed by a higher tribunal according to law.

6. When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him.

7. No one shall be liable to be tried or punished again for an offence for which he has already been finally convicted or acquitted in accordance with the law and penal procedure of each country.

Article 15

1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time when the criminal offence was committed. If, subsequent to the commission of the offence, provision is made by law for the imposition of the lighter penalty, the offender shall benefit thereby.

2. Nothing in this article shall prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles of law recognized by the community of nations.

Article 16

Everyone shall have the right to recognition everywhere as a person before the law.

Article 17

1. No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation.

2. Everyone has the right to the protection of the law against such interference or attacks.

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 19

1. Everyone shall have the right to hold opinions without interference.

2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by Law and are necessary:

(a) For respect of the rights or reputations of others;

(b) For the protection of national security or of public order (*ordre public*), or of public health or morals.

Article 20

1. Any propaganda for war shall be prohibited by law.

2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Article 21

The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others.

Article 22

1. Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.

2. No restrictions may be placed on the exercise of this right other than those which are prescribed by law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the right and freedoms of others. This article shall not prevent the imposition of lawful restrictions on members of the armed forces and of the police in their exercise of this right.

3. Nothing in this article shall authorize State Parties to the International Labour Organisation Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or to apply the law in such a manner as to prejudice the guarantees provided for in that Convention.

Article 23

1. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

2. The right of men and women of marriageable age to marry and to found a family shall be recognized.

3. No marriage shall be entered into without the free and full consent of the intending spouses.

4. States Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

Article 24

1. Every child shall have, without any discrimination as to race, colour, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.

2. Every child shall be registered immediately after birth and shall have a name.

3. Every child has the right to acquire a nationality.

Article 25

Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

(a) To take part in the conduct of public affairs, directly or through freely chosen representatives;

(b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;

(c) To have access, on general terms of equality, to public service in his country.

Article 26

All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

Part IV

Article 28

1. There shall be established a Human Rights Committee (hereafter referred to in the present Covenant as the Committee). It shall consist of eighteen members and shall carry out the functions hereinafter provided.

2. The Committee shall be composed of nationals of the States Parties to the present Covenant who shall be persons of high moral character and recognized competence in the field of human rights, consideration being given to the usefulness of the participation of some persons having legal experience.

3. The members of the Committee shall be elected and shall serve in their personal capacity.

Article 29

1. The members of the Committee shall be elected by secret ballot from a list of persons possessing the qualifications prescribed in article 28 and nominated for the purpose by the States Parties to the present Covenant.

2. Each State Party to the present Covenant may nominate not more than two persons. These persons shall be nationals of the nominating State.

3. A person shall be eligible for renomination.

Article 30

1. The initial election shall be held no later than six months after the date of the entry into force of the present Covenant.

2. At least four months before the date of each election to the Committee, other than an election to fill a vacancy declared in accordance with article 34, the Secretary-General of the United nations shall address a written invitation to the States Parties to the present Covenant to submit their nominations for membership of the Committee within three months.

3. The Secretary-General of the United Nations shall prepare a list in alphabetical order of all the persons thus nominated, with an indication of the States Parties which have nominated them, and shall submit it to the States Parties to the present Covenant no later than one month before the date of each election.

4. Elections of the members of the Committee shall be held at a meeting of the States Parties to the present Covenant convened by the Secretary-General of the United Nations at the Headquarters of the United Nations. At that meeting, for which two thirds of the States Parties to the present Covenant shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

Article 31

1. The Committee may not include more than one national of the same State.

2. In the election of the Committee, consideration shall be given to equitable geographical distribution of membership and to the representation of the different forms of civilization and of the principal legal systems.

Article 32

1. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these nine members shall be chosen by lot by the Chairman of the meeting referred to in article 30, paragraph 4.

2. Elections at the expiration of office shall be held in accordance with the preceding articles of this part of the present Covenant.

Article 33

1. If, in the unanimous opinion of the other members, a member of the Committee has ceased to carry out his functions for any cause other than absence of a temporary character, the Chairman of the Committee shall notify the Secretary-General of the United Nations, who shall then declare the seat of that member to be vacant.

2. In the event of the death or the resignation of a member of the Committee, the Chairman shall immediately notify the Secretary-General of the United Nations, who shall declare the seat vacant from the date of death or the date on which the resignation takes effect.

Article 34

1. When a vacancy is declared in accordance with article 33 and if the term of office of the member to be replaced does not expire within six months of the declaration of the vacancy, the Secretary-General of the United Nations shall notify each of the States Parties to the present Covenant, which may within two months submit nominations in accordance with article 29 for the purpose of filling the vacancy.

2. The Secretary-General of the United Nations shall prepare a list in alphabetical order of the persons thus nominated and shall submit it to the States Parties to the present Covenant. The election to fill the vacancy shall then take place in accordance with the relevant provisions of this part of the present Covenant.

3. A member of the Committee elected to fill a vacancy declared in accordance with article 33 shall hold office for the remainder of the term of the member who vacated the seat on the Committee under the provisions of that article.

Article 35

The members of the Committee shall, with the approval of the General Assembly of the United Nations, receive emoluments from United Nations resources on such terms and conditions as the General Assembly may decide, having regard to the importance of the Committee's responsibilities.

Article 36

The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Covenant.

Article 37

1. The Secretary-General of the United Nations shall convene the initial meeting of the Committee at the Headquarters of the United Nations.

2. After its initial meeting, the Committee shall meet at such times as shall be provided in its rules of procedure.

3. The Committee shall normally meet at the Headquarters of the United Nations or at the United Nations Office at Geneva.

Article 38

Every member of the Committee shall, before taking up his duties, make a solemn declaration in open committee that he will perform his functions impartially and conscientiously.

Article 39

1. The Committee shall elect its officers for a term of two years. They may be re-elected.

2. The Committee shall establish its own rules of procedure, but these rules shall provide, inter alia, that:

(a) Twelve members shall constitute a quorum;

(b) Decisions of the Committee shall be made by a majority vote of the members present.

Article 40

1. The States Parties to the present Covenant undertake to submit reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made in the enjoyment of those rights:

(a) Within one year of the entry into force of the present Covenant for the States Parties concerned;

(b) Thereafter whenever the Committee so requests.

2. All reports shall be submitted to the Secretary-General of the United Nations, who shall transmit them to the Committee for consideration. Reports shall indicate the factors and difficulties, if any, affecting the implementation of the present Covenant.

3. The Secretary-General of the United Nations may, after consultation with the Committee, transmit to the specialized agencies concerned copies of such parts of the reports as may fall within their field of competence.

4. The Committee shall study the reports submitted by the States Parties to the present Covenant. It shall transmit its reports, and such general comments as it may consider appropriate, to the States Parties. The Committee may also transmit to the Economic and Social Council these comments along with the copies of the reports it has received from States Parties to the present Covenant.

5. The States Parties to the present Covenant may submit to the Committee observations on any comments that may be made in accordance with paragraph 4 of this article.

Article 41

1. A State Party to the present Covenant may at any time declare under this article that it recognizes the competence of the Committee to receive and consider communications to the effect that a State Party claims that another State Party is not fulfilling its obligations under the present Covenant. Communications under this article may be received and considered only if submitted by a State Party which has made a declaration recognizing in regard to itself the competence of the Committee. No communication shall be received by the Committee if it concerns a State Party which has not made such a declaration. Communications received under this article shall be dealt with in accordance with the following procedure:

(a) If a State Party to the present Covenant considers that another State Party is not giving effect to the provisions of the present Covenant, it may, by written communication, bring the matter to the attention of that State party. Within three months after the receipt of the communication the receiving State shall afford the State which sent the communication an explanation, or any other statement in writing clarifying the matter which should include, to the extent possible and pertinent, reference to domestic procedures and remedies taken, pending, or available in the matter;

(b) If the matter is not adjusted to the satisfaction of both States Parties concerned within six months after the receipt by the receiving State of the initial communication, either State shall have the right to refer the matter to the Committee, by notice given to the Committee and to the other State;

(c) The Committee shall deal with a matter referred to it only after it has ascertained that all available domestic remedies have been invoked and exhausted in the matter, in conformity with the generally recognized principles of international law. This shall not be the rule where the application of the remedies is unreasonably prolonged;

(d) The Committee shall hold closed meetings when examining communications under this article;

(e) Subject to the provisions of subparagraph (c), the Committee shall make available its good offices to the States Parties concerned with a view to a friendly solution of the matter on the basis of respect for human rights and fundamental freedoms as recognized in the present Covenant;

(f) In any matter referred to it, the Committee may call upon the States Parties concerned, referred to in subparagraph (b), to supply any relevant information;

(g) The States Parties concerned, referred to in subparagraph (b), shall have the right to be represented when the matter is being considered in the Committee and to make submissions orally and/or in writing;

(h) The Committee shall, within twelve months after the date of receipt of notice under subparagraph (b), submit a report:

(i) If a solution within the terms of subparagraph (e) is reached, the Committee shall confine its report to a brief statement of the facts and of the solution reached;

(j) If a solution within the terms of subparagraph (e) is not reached, the Committee shall confine its report to a brief statement of the facts; the written submissions and record of the oral submissions made by the States Parties concerned shall be attached to the report. In every matter, the report shall be communicated to the States Parties concerned.

2. The provisions of this article shall come into force when ten States Parties to the present Covenant have made declarations under paragraph 1 of this article. Such declarations shall be deposited by the States Parties with the Secretary-General of the United Nations, who shall transmit copies thereof to the other States Parties. A declaration may be withdrawn at any time by notification to the Secretary-General. Such a withdrawal shall not prejudice the consideration of any matter which is the subject of a communication already transmitted under this article; no further communication by any State Party shall be received after the notification of withdrawal of the declaration has been received by the Secretary-General, unless the State Party concerned has made a new declaration.

Article 42

1. (a) If a matter referred to the Committee in accordance with article 41 is not resolved to the satisfaction of the States Parties concerned, the Committee may, with the prior consent of the States Parties concerned, appoint an ad hoc Conciliation Commission (hereinafter referred to as the Commission). The good offices of the Commission shall be made available to the States Parties concerned with a view to an amicable solution of the matter on the basis of respect for the present Covenant;

(b) The Commission shall consist of five persons acceptable to the States Parties concerned. If the States Parties concerned fail to reach agreement within three months on all or part of the composition of the Commission, the members of the Commission concerning whom no agreement has been reached shall be elected by secret ballot by a two-thirds majority vote of the Committee from among its members.

2. The members of the Commission shall serve in their personal capacity. They shall not be nationals of the States Parties concerned, or of a State not Party to the present Covenant, or of a State Party which has not made a declaration under article 41.

3. The Commission shall elect its own Chairman and adopt its own rules of procedure.

4. The meetings of the Commission shall normally be held at the Headquarters of the United Nations or at the United Nations Office at Geneva. However, they may be held at such other convenient places as the Commission may determine in consultation with the Secretary-General of the United Nations and the States Parties concerned.

5. The secretariat provided in accordance with article 36 shall also service the commissions appointed under this article.

6. The information received and collated by the Committee shall be made available to the Commission and the Commission may call upon the States Parties concerned to supply any other relevant information.

7. When the Commission has fully considered the matter, but in any event not later than twelve months after having been apprised of the matter, it shall submit to the Chairman of the Committee a report for communication to the States Parties concerned;

(a) If the Commission is unable to complete its consideration of the matter within twelve months, it shall confine its report to a brief statement of the status of its consideration of the matter;

(b) If an amicable solution to the matter on the basis of respect for human rights as recognized in the present covenant is reached, the Commission shall confine its report to a brief statement of the facts and of the solution reached;

(c) If a solution within the terms of subparagraph (b) is not reached, the Commission's report shall embody its findings on all questions of fact relevant to the issues between the States Parties concerned, and its views on the possibilities of an amicable solution of the matter. This report shall also contain the written submissions and a record of the oral submissions made by the States Parties concerned;

(d) If the Commission's report is submitted under subparagraph (c), the States Parties concerned shall, within three months of the receipt of the report, notify the Chairman of the Committee whether or not they accept the content of the report of the Commission.

8. The provisions of this article are without prejudice to the responsibilities of the Committee under article 41.

9. The States Parties concerned shall share equally all the expenses of the members of the Commission in accordance with estimates to be provided by the Secretary-General of the United Nations.

10. The Secretary-General of the United Nations shall be empowered to pay the expenses of the members of the Commission, if necessary, before reimbursement by the States Parties concerned, in accordance with paragraph 9 of this article.

Article 43

The members of the Committee, and of the ad hoc conciliation commissions which may be appointed under article 42, shall be entitled to the facilities, privileges and immunities of experts on mission for the United Nations as laid down in the relevant sections of the Convention on the Privileges and Immunities of the United Nations.

Article 44

The provisions for the implementation of the present Covenant shall apply without prejudice to the procedures prescribed in the field of human rights by or under the constituent instruments and the conventions of the United Nations and of the specialized agencies and shall not prevent the States Parties to the present Covenant from having recourse to other procedures for settling a dispute in accordance with general or special international agreements in force between them.

Article 45

The Committee shall submit to the General Assembly of the United Nations, through the Economic and Social Council, an annual report on its activities.

Why Do People Hate?

Herbert Buchsbaum

Shortly after school opened last fall, more than 100 white-robed "Christian Knights" of the Ku Klux Klan marched down the main street of Lenoir, North Carolina, a small city nestled on the edge of the Blue Ridge Mountains. The next day, racial fighting erupted at Lenoir's West Caldwell High School. Two black teenagers, Terry Wayne Maxwell and Randall Moore, were stabbed and killed by two white teenagers.

Last April 20, the racist Christian Identity Church in Portland, Oregon, celebrated the birthday of the notorious former German dictator Adolf Hitler. While church members listened to sermons on white supremacy, 40 young neo-Nazi skinheads linked with the church attacked two 15-year-old black youths in Portland's Oaks Park, knifing one of them near-fatally.

In recent months, Presidential candidates and prominent business leaders have been blaming America's deepening recession and loss of jobs on Japan. In January, a group of white teenagers in Modesto, California, attacked an Asian-American couple in a grocery store parking lot, smashing the couple's car window with a tire iron, and upending their baby carriage, pitching their infant onto the concrete.

Typical Pattern

Experts say these incidents typify many racially or ethnically motivated attacks. All of the crimes were committed by white male teenagers; in each case, large groups attacked relatively defenseless victims; and each act of violence closely followed verbal expressions of prejudice and hatred by adults.

At one time, these crimes were viewed as the isolated acts of alienated teenagers. But in recent years, experts have come to understand crimes as more than just acts of teen rebellion. They see a direct link between the crimes and values shared by the attackers' parents, friends, and community. The ugliest and most extreme violence, they say, is grounded in common, everyday prejudice, learned in childhood and reinforced by society.

Distrust

"We live in a prejudiced society that teaches us to distrust anyone different from ourselves," says Kent Koppelman, professor of human relations at the University of Wisconsin LaCrosse. "It's built into the language, the advertising, the images we receive. It's impossible to grow up with all of that stuff and remain free of it."

From early childhood, experts say American culture spoon-feeds its children white cartoon characters, white angels, and good guys in white hats. These subtle but powerful cues teach children what sociologist Abraham Citron calls "the rightness of whiteness" and instills in them illusions of a white-centered world.

Children also learn these biases from their parents—practically from birth. According to research conducted by the Anti-Bias Task Force in Southern California, by age 2, babies begin to notice differences in sex and race. By age 3, they begin to develop prejudicial attitudes. And at age 4 or 5, they cite race or sex as reasons for not playing with other children.

Once these early prejudices set in, they tend to take firm root. "The first associations [children] make, they hold on to for a long time," says Bill Sparks, an Anti-Bias Task Force member. "If the first thing they learn is untrue, it takes quite a while and quite a lot of effort to work them out of that."

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Most children do not act on their prejudices violently. But for a few, this early prejudice begins to grow more extreme. They take the next step by engaging in name-calling and verbal harassment, researchers say. This escalating level of prejudice almost always precedes a violent physical attack, writes Gordon Allport in his classic book, *The Nature of Prejudice*.

But what makes some people take the final step, beyond expressions of bigotry, into physical violence? The primary reason is extreme insecurity, psychologists say. That's why teenagers, who are struggling with questions of identity and adulthood, commit such a great share of hate crimes.

"They build themselves up by putting someone else down," says Steven Salmony, a North Carolina psychologist who has studied young members of the Ku Klux Klan. More often than not, teenage hate criminals suffered as children from a lack of love or money, feeding their feelings of insecurity.

Mostly Young

Ironically, the attackers tend to come from the most powerful social group in America—white males. But most young white men who commit hate crimes are the so-called losers of the group, those who can't seem to make it in society and feel alienated and humiliated by their own lack of success.

"They're faced with the realities that they're going to make less money than their fathers made; that they're not going to be able to find those kinds of jobs," says Christina Davis-McCoy, executive director of North Carolinians Against Racist and Religious Violence. "Their anger, their indignation, their hopelessness, their helplessness is the place out of which they act."

Combining the extremes of hatred and insecurity in a group produces an explosive mix. Thrown together, a group of insecure individuals can bolster their flagging self-esteem by attacking helpless victims; that gives them a sense of power, Salmony says. Participation in a group also provides safety in numbers and the cowardly shelter of anonymity. On occasion, the group dynamic can produce a primal frenzy akin to a hunting pack. In 1988, Oregon skinheads murdered an Ethiopian man with baseball bats, smashing his skull to bits, indicating that the beating continued well after his death.

Resort To Violence

The linkage between hatred and insecurity means that violence often rises during war and economic hard times, when people may live in fear and are inclined to seek scapegoats for their problems; young men in particular may resort to violence to affirm their threatened sense of manhood.

During the Persian Gulf war last year, which engulfed the Middle East and Israel, attacks against both Arab and Jewish-Americans surged. During the current recession, hate crimes have risen sharply, as they did during the recession of the late 1970s. Many analysts believe the recent wave of "Japan bashing" by politicians and the media has led to a series of attacks on Japanese-Americans. In one incident in February, a Japanese-American real estate consultant in Camarillo, California, was killed just days after two youths yelled racial epithets at him blaming Japan for the loss of American jobs.

When hatred becomes so pervasive, no one in the culture is undeserving of blame. "Who taught our children to hate so thoroughly and so mercilessly?" asked New York City Mayor David Dinkins after a spate of racial attacks in January. An easier question might be, "Who didn't?"

The Holocaust: An Historical Summary

The Holocaust was the systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central act of state during World War II. In 1933 approximately nine million Jews lived in the 21 countries of Europe that would be occupied by Germany during the war. By 1945 two out of every three European Jews had been killed. Although Jews were the primary victims, hundreds of thousands of Roma (Gypsies) and at least 250,000 mentally or physically disabled persons were also victims of Nazi genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result tens of thousands perished. Homosexuals and others deemed "anti-social" were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah's Witnesses were persecuted for their beliefs and behavior and many of these individuals died as a result of maltreatment.

The concentration camp is most closely associated with the Holocaust and remains an enduring symbol of the Nazi regime. The first camps opened soon after the Nazis took power in January 1933; they continued as a basic part of Nazi rule until May 8, 1945, when the war, and the Nazi regime, ended.

The events of the Holocaust occurred in two main phases: 1933-1939 and 1939-1945.

I. 1933-1939

On January 30, 1933, Adolf Hitler was named Chancellor, the most powerful position in the German government, by the aged President Hindenburg who hoped Hitler could lead the nation out of its grave political and economic crisis. Hitler was the leader of the right-wing National Socialist German Workers Party (called the Nazi Party for short); it was, by 1933, one of the strongest parties in Germany, even though—reflecting the country's multi-party system—the Nazis had only won a plurality of 33 percent of the votes in the 1932 elections to the German parliament (Reichstag).

Once in power, Hitler moved quickly to end German democracy. He convinced his cabinet to invoke emergency clauses of the Constitution which permitted the suspension of individual freedoms of the press, speech, and assembly. Special security forces—the Special State Police (the Gestapo), the Storm Troopers (S.A.), and the Security Police (S.S.)—murdered or arrested leaders of opposition political parties (communists, socialists, and liberals). The Enabling Act of March 23, 1933, forced through a Reichstag already purged of many political opponents, gave dictatorial powers to Hitler.

Also in 1933, the Nazis began to put into practice their racial ideology. Echoing ideas popular in Germany as well as most other western nations well before the 1930s, the Nazis believed that the Germans were "racially superior" and that there was a struggle for survival between them and "inferior races." They saw Jews, Roma (Gypsies), and the handicapped as a serious biological threat to the purity of the "German (Aryan[1]) Race," what they called the "master race."

Jews, who numbered around 500,000 in Germany (less than one percent of the total population in 1933), were the principal target of Nazi hatred. The Nazis mistakenly identified Jews as a race and defined this race as "inferior." They also spewed hatemongering propaganda which unfairly blamed Jews for Germany's economic depression and the country's defeat in World War I (1914-1918).

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[1] The term "Aryan" originally referred to peoples speaking Indo-European languages. The Nazis perverted its meaning to support racist ideas by viewing those of Germanic background as prime examples of Aryan stock, which they considered racially superior. For the Nazis, the typical Aryan was blond, blue-eyed, and tall.

United States Holocaust Memorial Museum. "The Holocaust: An Historical Summary," *Daniel's Story Videotape Teacher Guide*, November 1993, p. 2-7. Reprinted with permission of the U.S. Holocaust Memorial Museum.

In 1933, new German laws forced Jews to quit their civil service jobs, university and law court positions, and other areas of public life. In April 1933, a boycott of Jewish businesses was instituted. In 1935, laws proclaimed at Nuremberg stripped German Jews of their citizenship even though they retained limited rights. These "Nuremberg Laws" defined Jews not by their religion or by how they wanted to identify themselves but by the blood of their grandparents. Between 1937 and 1939, new anti-Jewish regulations segregated Jews further and made daily life very difficult for them: Jews could not attend public schools, go to theaters, cinemas, or vacation resorts, or reside, or even walk, in certain sections of German cities.

Also between 1937 and 1939, Jews were forced from Germany's economic life: the Nazis either seized Jewish businesses and properties outright or forced Jews to sell them at bargain prices. In November 1938, this economic attack against German and Austrian[2] Jews changed into the physical destruction of synagogues and Jewish-owned stores, the arrest of Jewish men, the destruction of homes, and the murder of individuals. This centrally organized riot (pogrom) became known as *Kristallnacht* (the "Night of Broken Glass").

Although Jews were the main target of Nazi hatred, the Nazis persecuted other groups they viewed as racially or genetically "inferior." Nazi racial ideology was buttressed by scientists who advocated "selective breeding" (eugenics) to "improve" the human race. Laws passed between 1933 and 1935 aimed to reduce the future number of genetic "inferiors" through involuntary sterilization programs: about 500 children of mixed (African/German) racial backgrounds[3] and 320,000 to 350,000 individuals judged physically or mentally handicapped were subjected to surgical or radiation procedures so they could not have children. Supporters of sterilization also argued that the handicapped burdened the community with the costs of their care. Many of Germany's 30,000 Gypsies were also eventually sterilized and prohibited, along with Blacks, from intermarrying with Germans. Reflecting traditional prejudices, new laws combined traditional prejudices with the new racism of the Nazis which defined Gypsies, by race, as "criminal and asocial."

Another consequence of Hitler's ruthless dictatorship in the 1930s was the arrest of political opponents and trade unionists and others the Nazis labeled "undesirables" and "enemies of the state." Many homosexuals, mostly male, were arrested and imprisoned in concentration camps; under the 1935 Nazi-revised criminal code, the mere denunciation of an individual as "homosexual" could result in arrest, trial, and conviction. Jehovah's Witnesses were banned as an organization as early as April 1933, since the beliefs of this religious group prohibited them from swearing any oath to the state or serving in the German military. Their literature was confiscated, and they lost jobs, unemployment benefits, pensions, and all social welfare benefits. Many Witnesses were sent to prisons and concentration camps in Nazi Germany and their children were sent to juvenile detention homes and orphanages.

Between 1933 and 1936, thousands of people, mostly political prisoners and Jehovah's Witnesses, were imprisoned in concentration camps while several thousand German Gypsies were confined in special municipal camps. The first systematic round-ups of German and Austrian Jews occurred after *Kristallnacht*, when approximately 30,000 Jewish men were deported to Dachau and other concentration camps and several hundred Jewish women were sent to local jails. At the end of 1938, the waves of arrests also included several thousand German and Austrian Gypsies.

Between 1933 and 1939, about half the German Jewish population and more than two-thirds of Austrian Jews (1938-1939) fled Nazi persecution. They emigrated mainly to Palestine, the United States, Latin America, China (which required no visa for entry), and eastern and western Europe (where many would be caught again in the

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[2] On March 11, 1938, Hitler sent his army into Austria and on March 13 the incorporation (*Anschluss*) of Austria with the German empire (*Reich*) was proclaimed in Vienna. Most of the population welcomed the *Anschluss* and expressed their fervor in widespread riots and attacks against the Austrian Jews numbering 180,000 (90 percent of whom lived in Vienna).

[3] These children, called "the Rhineland bastards" by Germans, were the offspring of German women and African soldiers from French colonies who were stationed in the 1920s in the Rhineland, a demilitarized zone the Allies established after World War I as a buffer between Germany and western Europe.

Nazi net during the war). Jews who remained under Nazi rule were either unwilling to uproot themselves, or unable to obtain visas, sponsors in host countries, or funds for emigration. Most foreign countries, including the United States, Canada, Britain, and France, were unwilling to admit very large numbers of refugees.

II. 1939-1945

On September 1, 1939, Germany invaded Poland and World War II began. Within days, the Polish army was defeated and the Nazis began their campaign to destroy Polish culture and enslave the Polish people, whom they viewed as "subhuman." Killing Polish leaders was the first step: German soldiers carried out massacres of university professors, artists, writers, politicians, and many Catholic priests. To create new living space for the "superior Germanic race," large segments of the Polish population were resettled, and German families moved into the emptied lands. Thousands of other Poles, including Jews, were imprisoned in concentration camps. The Nazis also "kidnapped" as many as 50,000 "Aryan-looking" Polish children from their parents and took them to Germany to be adopted by German families. Many of these children were later rejected as not capable of Germanization and sent to special children's camps where some died of starvation, lethal injection, and disease.

As the war began in 1939, Hitler initialled an order to kill institutionalized, handicapped patients deemed "incurable." Special commissions of physicians reviewed questionnaires filled out by all state hospitals and then decided if a patient should be killed. The doomed were then transferred to six institutions in Germany and Austria, where specially constructed gas chambers were used to kill them. After public protests in 1941, the Nazi leadership continued this euphemistically termed "euthanasia" program in secret. Babies, small children, and other victims were thereafter killed by lethal injection and pills and by forced starvation.

The "euthanasia" program contained all the elements later required for mass murder of European Jews and Gypsies in Nazi death camps: an articulated decision to kill, specially trained personnel, the apparatus for killing by gas, and the use of euphemistic language like "euthanasia" which psychologically distanced the murderers from their victims and hid the criminal character of the killings from the public.

In 1940 German forces continued their conquest of much of Europe, easily defeating Denmark, Norway, Holland, Belgium, Luxembourg, and France. On June 22, 1941, the German army invaded the Soviet Union and by September, was approaching Moscow. In the meantime, Italy, Romania, and Hungary had joined the Axis powers led by Germany and opposed by the Allied Powers (British Commonwealth, Free France, the United States, and the Soviet Union).

In the months following Germany's invasion of the Soviet Union, Jews, political leaders, communists, and many Gypsies were killed in mass executions. The overwhelming majority of those killed were Jews. These murders were carried out at improvised sites throughout the Soviet Union by members of mobile killing squads (*Einsatzgruppen*) who followed in the wake of the invading Germany army. The most famous of these sites was Babi Yar, near Kiev, where an estimated 33,000 persons, mostly Jews, were murdered. German terror extended to institutionalized, handicapped, and psychiatric patients in the Soviet Union; it also resulted in the mass murder of more than three million Soviet prisoners of war.

World War II brought major changes to the concentration camp system. Large numbers of new prisoners, deported from all German-occupied countries, now flooded the camps. Often, entire groups were committed to the camps, such as members of underground resistance organizations who were rounded up in a sweep across western Europe under the 1941 "Night and Fog" decree. To accommodate the massive increase in the number of prisoners, hundreds of new camps were established in occupied territories of eastern and western Europe.

During the war, ghettos, transit camps, and forced labor camps, in addition to the concentration camps, were created by the Germans and their collaborators to imprison Jews, Gypsies, and other victims of racial and ethnic hatred, as well as political opponents and resistance fighters. Following the invasion of Poland, three million Polish Jews were forced into approximately 400 newly established ghettos where they were segregated from the rest of the population. Large numbers of jews were also deported from other cities and countries, including Germany, to ghettos in Poland and German-occupied territories further east.

In Polish cities under Nazi occupation, like Warsaw and Lodz, Jews were confined in sealed ghettos where starvation, overcrowding, exposure to cold, and contagious diseases killed tens of thousands of people. In Warsaw and elsewhere, ghettoized Jews made every effort, often at great risk, to maintain their cultural, communal, and religious lives. The ghettos also provided a forced labor pool for the Germans, and many forced laborers (who worked on road gangs, in construction, or other hard labor related to the German war effort) died from exhaustion or maltreatment.

Between 1942 and 1944, the Germans moved to eliminate the ghettos in occupied Poland and elsewhere, deporting ghetto residents to "extermination camps," killing centers equipped with gassing facilities, located in Poland. After the meeting of senior German government officials in late January, 1942 at a villa in the Berlin suburb of Wannsee, the decision to implement "the final solution of the Jewish question" became formal state policy and Jews from western Europe were also sent to killing centers in the East.

The six killing sites were chosen because of their closeness to rail lines and their location in semirural areas, at Belzec, Sobibor, Treblinka, Chelmno, Majdanek, and Auschwitz-Birkenau. Chelmno was the first camp in which mass executions were carried out by gas, piped into mobile gas vans; 320,000 persons were killed there between December, 1941 and March, 1943, and June to July, 1944. A killing center using gas vans and later gas chambers operated at Belzec where more than 600,000 persons were killed between May, 1942 and August, 1943. Sobibor opened in May, 1942 and closed one day after a rebellion of the prisoners on October 14, 1943; up to 200,000 persons were killed by gassing. Treblinka opened in July, 1942 and closed in November, 1943; a revolt by the prisoners in early August, 1943 destroyed much of the facility. At least 750,000 persons were killed at Treblinka, physically the largest of the killing centers. Almost all of the victims at Chelmno, Belzec, Sobibor, and Treblinka were Jews; a few were Gypsies. Very few individuals survived these four killing centers, where most victims were murdered immediately after arrival.

Auschwitz-Birkenau, which also served as a concentration camp and slave labor camp, became the killing center where the largest numbers of European Jews and Gypsies were killed. After an experimental gassing there in September, 1941 of 250 malnourished and ill Polish prisoners and 600 Russian POWs, mass murder became a daily routine; more than 1.25 million were killed at Auschwitz-Birkenau, 9 out of 10 were Jews. In addition, Gypsies, Soviet POWs, and ill prisoners of all nationalities died in the gas chambers. Between May 14 and July 8, 1944, 437,402 Hungarian Jews were deported to Auschwitz in 48 trains. This was probably the largest single mass deportation during the Holocaust. A similar system was implemented at Majdanek, which also doubled as a concentration camp and where at least 275,000 persons were killed in the gas chambers or died from malnutrition, brutality, and disease.

The methods of murder were the same in all the killing centers, which were operated by the S.S. The victims arrived in railroad freight cars and passenger trains, mostly from Polish ghettos and camps, but also from almost every other eastern and western European country. On arrival, men were separated from women and children. Prisoners were forced to undress and hand over all valuables. They were then driven naked into the gas chambers, which were disguised as shower rooms, and either carbon monoxide or Zyklon B (a form of crystalline prussic acid, also used as an insecticide in some camps) was used to asphyxiate them. The minority selected for forced labor were, after initial quarantine, vulnerable to malnutrition, exposure, epidemics, medical experiments, and brutality; many perished as a result.

The Germans carried out their systematic murderous activities with the active help of local collaborators in many countries and the acquiescence or indifference of millions of bystanders. However, there were instances of organized resistance. For example, in the fall of 1943, the Danish resistance, with the support of the local population, rescued nearly the entire Jewish community in Denmark from the threat of deportation to the East, by smuggling them via a dramatic boatlift to safety in neutral Sweden. Individuals in many other countries also risked their lives to save Jews and other individuals subject to Nazi persecution. One of the most famous was Raoul Wallenberg, a Swedish diplomat who led the rescue effort which saved the lives of tens of thousands of Hungarian Jews in 1944.

Resistance movements existed in almost every concentration camp and ghetto of Europe. In addition to the armed revolts at Sobibor and Treblinka, Jewish resistance in the Warsaw Ghetto led to a courageous uprising in April-May, 1943, despite a predictable doomed outcome because of superior German force. In general, rescue or aid to Holocaust victims was not a priority of resistance organizations whose principal goal was to fight the war against the Germans. Nonetheless, such groups and Jewish partisans (resistance fighters) sometimes cooperated with each other to save Jews. On April 19, 1943, for instance, members of the National Committee for the Defense of Jews in cooperation with Christian railroad workers and the general underground in Belgium, attacked a train leaving the Belgian transit camp of Malines headed for Auschwitz and succeeded in assisting several hundred Jewish deportees to escape.

After the war turned against Germany and the Allied armies approached German soil in late 1944, the S.S. decided to evacuate outlying concentration camps. The Germans tried to cover up the evidence of genocide and deported prisoners to camps inside Germany to prevent their liberation. Many inmates died during the long journeys on foot known as "death marches." During the final days, in the spring of 1945, conditions in the remaining concentration camps exacted a terrible toll in human lives. Even concentration camps never intended for extermination, such as Bergen Belsen, became death traps for thousands (including Anne Frank who died there of typhus in March, 1945).

In May, 1945, Nazi Germany collapsed, the S.S. guards fled, and the camps ceased to exist as extermination, forced labor, or concentration camps. (However, some of the concentration camps were turned into camps for displaced persons (DPs), which included former Holocaust victims. Nutrition, sanitary conditions, and accommodations often were poor. DPs lived behind barbed wire, and were exposed to humiliating treatment, and, at times, to antisemitic attacks.)

The Nazi legacy was a vast empire of murder, pillage, and exploitation that had affected every country of occupied Europe. The toll in lives was enormous. The full magnitude, and the moral and ethical implications, of this tragic era are only now beginning to be understood more fully.

Children in the Holocaust

Introduction

Up to one and a half million children were murdered by the Nazis and their collaborators between 1943 and 1945. The overwhelming majority of them were Jewish. Thousands of Roma (Gypsy) children, disabled children, and Polish children were also among the victims.

The deaths of these children were not accidental: they were the deliberate result of actions taken by the German government under the leadership of Chancellor Adolf Hitler. The children were killed in various ways. Many were shot; many more were asphyxiated with poisonous gas in concentration camps or subjected to lethal injections. Others perished from disease, starvation, exposure, torture, and/or severe physical exhaustion from slave labor. Still others died as a result of medical experiments conducted on them by German doctors in the camps.

During the Holocaust, children—ranging in age from infants to older teens—were, like their parents, persecuted and killed not for anything they had done. Rather, Hitler and the Nazi government believed that so-called "Aryan" Germans were a superior race. The Nazis labeled other people they considered inferior as "non-Aryans." People belonging to non-Aryan groups, including children, were targeted by the Nazis for elimination from German society. The Nazis killed children to create a biologically pure society.

Even children who fit the Aryan stereotype suffered at the hands of the Nazis during World War II. Non-Jewish children in occupied countries whose physical appearance fit the Nazi notion of a "Master Race" (fair skin, blond-haired, blue-eyed) were at times kidnapped from their homes and taken to Germany to be adopted by German families. As many as 50,000 Polish children alone may have been separated from their families in this manner. Some of these children were later rejected and sent to special children's camps where they died of starvation or as a result of the terrible living conditions within the camps. Others were killed by lethal injections at the concentration camps of Majdanek and Auschwitz.

The experiences of children who were victims of Nazi hatred varied widely. Factors such as age, gender, family wealth, and where a child lived affected their experiences under German domination. Generally, babies and younger children deported to ghettos and camps had almost no chance of surviving. Children in their teens, or younger children who looked more mature than their years, had a better chance of survival since they might be selected for slave labor rather than for death. Some teens participated in resistance activities as well.

Children who were victims of the Holocaust came from all over Europe. They had different languages, customs, and religious beliefs. Some came from wealthy families; others from poor homes. Many ended their schooling early to work in a craft or trade; others looked forward to continuing their education at the university level. Still, whatever their differences, they shared one commonality: by the 1930s, with the rise of the Nazis to power in Germany, they all became potential victims, and their lives were forever changed.

Nazi Germany, 1933-39

Soon after the Nazis gained power in Germany, Jewish children found life increasingly difficult. Due to legislation prohibiting Jews from engaging in various professions, their parents lost jobs and businesses. As a result, many families were left with little money. Jewish children were not allowed to participate in sports and social

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United States Holocaust Memorial Museum. "Children in the Holocaust," *Daniel's Story Videotape Teacher Guide*, November, 1993, p. 18-21. Reprinted with permission of the U.S. Holocaust Memorial Museum.

activities with their "Aryan" classmates and neighbors. They could not go to museums, movies, public playgrounds, or even swimming pools. Even when they were permitted to go to school, teachers often treated them with scorn and even encouraged their humiliation by other students. Frequently, Jewish students were subject to being taunted and teased, picked upon and beaten up. Eventually, Jewish and Gypsy children were expelled from German schools.

Gypsy children, like Jewish children, faced many hardships in Nazi Germany. Along with their parents, they were rounded up and forced to live behind barbed-wire in special municipal internment camps under police guard. Beginning in 1938, Gypsy teenagers were arrested and sent to concentration camps.

Murder Under Cover of War

With the outbreak of World War II in September, 1939, life became much harder for children all over Europe. European children of all backgrounds suffered because of the war, experiencing displacement, inadequate diets, the absence of fathers and brothers, loss of family members, trauma, and confusion. However, only certain groups of children were singled out for "extinction."

Wartime, Hitler suggested, "was the best time for the elimination of the incurably ill." Among the first victims of the Nazis were disabled persons, and children were not exempt. Many Germans, influenced by Nazi ideas, did not want to be reminded of individuals who did not measure up to their idealized concept of a "master race." The physically and mentally handicapped were viewed by the Nazis as unproductive to society, a threat to Aryan genetic purity, and ultimately, unworthy of life. Beginning almost simultaneously with the start of World War II, a "euthanasia" program was authorized personally by Adolf Hitler to systematically murder disabled Germans. Like disabled adults, children with disabilities were either injected with lethal drugs or asphyxiated by inhaling carbon monoxide fumes pumped into sealed mobile vans and gas chambers. Medical doctors cooperated in these so-called "mercy killings" in six institutions, and secretly at other centers, in Germany. Though some were Jewish, most of the children murdered in this fashion were non-Jewish Germans.

With the onset of war, Jewish children in Germany suffered increasing deprivations. Nazi government officials confiscated many items of value from Jewish homes, including radios, telephones, cameras, and cars. Even more importantly, food rations were curtailed for Jews as were clothing ration cards. Jewish children felt more and more isolated. Similarly, as Germany conquered various European countries in their war effort—from Poland and parts of the Soviet Union in the east, to Denmark, Norway, Belgium, France, and Holland in the west—more and more Jewish children came under German control, and with their parents, experienced persecution, forced separations, and very often, murder.

Throughout eastern Europe, Jewish families were forced to give up their homes and relocate into ghettos—restricted areas set up by the Nazis as "Jewish residential districts." Most of the ghettos were located in Nazi-occupied Poland; most were established in the poorer, more dilapidated sections of towns and cities. Ghettos were fenced in, typically with barbed wire or brick walls. Entry and exit were by permit or pass only; like a prison, armed guards stood at gates. Families inside the ghettos lived under horrid conditions. Typically, many families would be crowded into a few rooms where there was little if any heat, food, or privacy. It was difficult to keep clean. Many people in the ghettos perished from malnutrition, starvation, exposure, and epidemics. Typhus, a contagious disease spread by body lice, was common, as was typhoid, spread through contaminated drinking water.

Some children managed to escape deportation to ghettos by going into hiding with their families, or by hiding alone, aided by non-Jewish friends and neighbors. Children in hiding often took on a secret life, sometimes remaining in one room for months or even years. Some hid in woodpiles, attics, or barns; others were locked in cupboards or concealed closets, coming out infrequently and only at night. Boys had it more difficult, because they were circumcised and could, therefore be identified.

Children were often forced to live lives independent of their families. Many children who found refuge with others outside the ghettos had to assume new identities and conform to local religious customs that were different from their own in order to survive. Some Jewish children managed to pass as Catholics and were hidden in Catholic schools, orphanages, and convents in countries across Europe.

Everyday, children became orphaned, and many had to take care of even younger children. In the ghettos of Warsaw and other cities, many orphans lived on the streets, begging for bread and food from others in the ghetto who likewise had little or none to spare. Exposed to severe weather, frostbite, disease, and starvation, these children did not survive for long. Many froze to death.

In order to survive, children had to be resourceful and make themselves useful. In Lodz, healthy children could survive by working. Small children in the largest ghetto in occupied Poland, Warsaw, sometimes helped smuggle food to their families and friends by crawling through narrow openings in the ghetto wall. They did so at considerable risk, as smugglers who were caught were severely punished.

Deportation to Concentration Camps

The Nazis started emptying the ghettos in 1942, and deporting the victims to concentration camps. Children were often the target of special round-ups for deportation to the camps. The victims were told they were being resettled in the "East." The journey to the camps was difficult for everyone. Jammed into rail cars until there was no room for anyone to move, young children were often thrown on top of other people. Suffocating heat in the summer and freezing cold in the winter made the deportation journey even more brutal. During the trip, which often lasted several days, there was no food, except for what people managed to bring along. There were also no water or bathroom facilities and parents were powerless to defend their children.

Two concentration camps (Auschwitz-Birkenau and Majdanek) and four other camps (Chelmno, Sobibor, Belzec, and Treblinka) functioned as "killing centers." All were located near railroad lines in occupied Poland, and poison gas—either carbon monoxide or Zyklon B — was the primary weapon of murder. Upon arrival at these "death camps," individuals were "selected" to live or to die. Stronger, healthier people were often selected for slave labor, forced to work eleven-hour shifts with minimum provisions for clothing, food, and shelter.

Arrival at a killing center usually meant immediate death for babies and younger children. Children aged thirteen and older were frequently spared immediate gassing, and used instead for forced labor. Some who survived the camp "selection" process were used for medical experiments by German physicians.

The great majority of people deported to killing centers did not survive. For those who did survive the selection process, children and adults alike, life in the camps presented new challenges, humiliations, and deprivations. One became a prisoner; clothing and all possessions were removed; hair was shaved off; ill-fitting prison uniforms were distributed; one's name was replaced with a number often tattooed on the arm. Many people scarcely recognized their own family members after they had been processed in the camps.

Camp "inmates" were crowded into barracks fitted with wooden bunk beds stacked three on top of each other, and several people had to fit per level on the plank beds which had neither mattresses nor blankets. Lice were everywhere and contributed to the spread of disease, which was an ever-present enemy. Standing in roll-calls for extended periods in all kinds of weather and working long hours took its toll on everyone. Daily rations of food consisted of a small piece of bread and coffee or soup. As a result of these brutal living conditions, many people died. Few lasted more than a month or two. And, even among those that survived, one's vulnerability to "selection" had not ended at the point of arrival. The sick, the feeble, and those too exhausted to work were periodically identified and selected for gassing.

Liberation

Near the end of the war in 1945, the German concentration camps were liberated by Allied soldiers. By this time, many of the children who had entered camps as teenagers were now young adults. For most, the food and gestures of kindness offered by liberating soldiers were the links to life itself. Children who had survived in hiding now searched the camps trying to locate family members who might also have survived. Returning to hometowns, they had hopes that a former neighbor might know of other survivors.

It was rare for an entire family to survive the Holocaust. One or both parents were likely to have been killed; brothers and sisters had been lost; grandparents were dead. Anticipated reunions with family members gave surviving children some hope, but for many, the terrible reality was that they were now alone. Many found themselves sole survivors of once large extended families. A few were eventually able to locate missing family members.

Life as it had been before the Holocaust was forever altered. Though some individual survivors attempted to return to their former places of residence, Jewish and Gypsy communities no longer existed in most of Europe. Family homes had, in many instances, been taken over by others; personal possessions had been plundered. Because returning to one's home in hopes of reclaiming what had been lost was fraught with extreme danger, many young survivors eventually ended up instead in children's centers or displaced persons camps.

The future was as uncertain as the present was unstable. Many young people had had their schooling interrupted and could not easily resume their studies. Merely surviving took precedence over other concerns. Owning nothing and belonging nowhere, many children left Europe and, with assistance provided by immigrant aid societies or sponsorship from relatives abroad, they emigrated, usually to the United States, South Africa, and/or Palestine which, after 1948, became the State of Israel. There, in these newly adopted countries, they slowly developed new lives.

Guidelines for Teaching About The Holocaust

The primary mission of the United States Holocaust Memorial Museum is to promote education about the history of the Holocaust and its implications for our lives today. This pamphlet is intended to assist educators who are preparing to teach Holocaust studies and related subjects.

Why Teach Holocaust History?

The history of the Holocaust represents one of the most effective, and most extensively documented, subjects for a pedagogical examination of basic moral issues. A structured inquiry into Holocaust history yields critical lessons for an investigation of human behavior. A study of the Holocaust also addresses one of the central tenets of education in the United States which is to examine what it means to be a responsible citizen. Through a study of the Holocaust, students can come to realize that:

- democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected;
- silence and indifference to the suffering of others, or to the infringement of civil rights in any society, can—however, unintentionally—serve to perpetuate the problems; and
- the Holocaust was not an accident in history—it occurred because individuals, organizations, and governments made choices which not only legalized discrimination, but which allowed prejudice, hatred, and ultimately, mass murder to occur.

Questions of Rationale

Because the objective of teaching any subject is to engage the intellectual curiosity of the student in order to inspire critical thought and personal growth, it is helpful to structure your lesson plan on the Holocaust by considering throughout, questions of rationale. Before addressing what and how to teach, we would recommend that you contemplate the following:

- Why should students learn this history?
- What are the most significant lessons students can learn about the Holocaust?
- Why is a particular reading, image, document, or film an appropriate medium for conveying the lessons about the Holocaust which you wish to teach?

Among the various rationales offered by educators who have incorporated a study of the Holocaust into their various courses and disciplines are these:

- The Holocaust was a watershed event, not only in the 20th century, but in the entire history of humanity.
- Study of the Holocaust assists students in developing understanding of the ramifications of prejudice, racism, and stereotyping in any society. It helps students develop an awareness of the value of pluralism, and encourages tolerance of diversity in a pluralistic society.
- The Holocaust provides a context for exploring the dangers of remaining silent, apathetic, and indifferent in the face of others' oppression.

United States Holocaust Memorial Museum. *Guidelines for Teaching about the Holocaust*. Reprinted with permission.
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- Holocaust history demonstrates how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
- A study of the Holocaust helps students think about the use and abuse of power, and the role and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide.
- As students gain insight into the many historical, social, religious, political, and economic factors which cumulatively resulted in the Holocaust, they gain a perspective on how history happens, and how a convergence of factors can contribute to the disintegration of civilized values. Part of one's responsibility as a citizen in a democracy is to learn to identify the danger signals, and to know when to react.

When you, as an educator, take the time to consider the rationale for your lesson on the Holocaust, you will be more likely to select content that speaks to your students' interests and which provides them with a clearer understanding of the history. Most students demonstrate a high level of interest in studying the Holocaust precisely because the subject raises questions of fairness, justice, individual identity, peer pressure, conformity, indifference, and obedience — issues which adolescents confront in their daily lives. Students are also struck by the magnitude of the Holocaust, and the fact that so many people acting as collaborators, perpetrators, and bystanders allowed this genocide to occur by failing to protest or resist.

Methodological Considerations

1. **Define What You Mean By "Holocaust."**

The Holocaust refers to a specific event in 20th century history: the systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central act of state during World War II. Although Jews were the primary victims, up to one half million Gypsies and at least 250,000 mentally or physically disabled persons were also victims of genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result tens of thousands perished. Homosexuals and others deemed "anti-social" were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah's Witnesses were persecuted for their beliefs and behavior and many of these individuals died as a result of maltreatment.

2. **Avoid Comparisons of Pain.**

A study of the Holocaust should always highlight the different policies carried out by the Nazi regime towards various groups of people; however, these distinctions should not be presented as a basis for comparison of suffering between them. Avoid generalizations which suggest exclusivity, such as "the victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity." One cannot presume that the horror of an individual, family or community destroyed by the Nazis was any greater than that experienced by victims of other genocides.

3. **Avoid Simple Answers to Complex History.**

A study of the Holocaust raises difficult questions about human behavior, and it often involves complicated answers as to why events occurred. Be wary of oversimplifications. Allow students to contemplate the various factors which contributed to the Holocaust; do not attempt to reduce Holocaust history to one or two catalysts in isolation from the other factors which came into play. For example, the Holocaust was not simply the logical and inevitable consequence of unbridled racism. Rather, racism, combined with centuries-old bigotry, renewed by a nationalistic fervor which emerged in Europe in the latter half of the 19th century, fueled by Germany's defeat in World War I and its national humiliation following the Treaty of Versailles, exacerbated by worldwide economic hard times, the ineffectiveness of the Weimar Republic, and international indifference, and catalyzed by the political charisma, militaristic inclusiveness, and manipulative propaganda of Adolf Hitler's Nazi regime, contributed to the eventuality of the Holocaust.

4. **Just Because It Happened, Doesn't Mean It was Inevitable.**

Too often, students have the simplistic impression that the Holocaust was inevitable. Just because an historical event took place, and it was documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. The Holocaust took place because individuals, groups, and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and we can better help our students to become critical thinkers.

5. **Strive For Precision of Language.**

Any study of the Holocaust touches upon nuances of human behavior. Because of the complexity of the history, there is a temptation to overgeneralize and thus to distort the facts (e.g., "all concentration camps were killing centers" or "all Germans were collaborators"). Rather, teachers must strive to help students distinguish between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility.

Words that describe human behavior often have multiple meanings. Resistance, for example, usually refers to a physical act of armed revolt. During the Holocaust, it also meant partisan activism that ranged from smuggling messages, food, and weapons to actual military engagement. But, resistance also embraced willful disobedience: continuing to practice religious and cultural traditions in defiance of the rules; creating fine art, music and poetry inside ghettos and concentration camps. For many, simply maintaining the will to remain alive in the face of abject brutality was the surest act of spiritual resistance.

6. **Make Careful Distinctions About Sources of Information.**

Students need practice in distinguishing between fact, opinion, and fiction; between primary and secondary sources, and between types of evidence such as court testimonies, oral histories, and other written documents. Hermeneutics—the science of interpretation—should be called into play to help guide your students in their analysis of sources. Students should be encouraged to consider why a particular text was written, who the intended audience was, whether there were any biases inherent in the information, any gaps in discussion, whether gaps in certain passages were inadvertent or not, and how the information has been used to interpret various events.

Because scholars often base their research on different bodies of information, varying interpretations of history can emerge. Consequently, all interpretations are subject to analytical evaluation. Only by refining their own "hermeneutic of suspicion" can students mature into readers who discern the difference between legitimate scholars who present competing historical interpretations, and those who distort or deny historical fact for personal political gain.

7. **Try to Avoid Stereotypical Descriptions.**

Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Simplistic views and stereotyping take place when groups of people are viewed as monolithic in attitudes and actions. How ethnic groups or social clusters are labeled and portrayed in school curricula has a direct impact on how students perceive groups in their daily lives. Remind your students that although members of a group may share common experiences and beliefs, generalizations about them, without benefit of modifying or qualifying terms (e.g., "sometimes," "usually," "in many cases but not all") tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis, nor should any nationality be reduced to a singular or one-dimensional description.

8. **Do Not Romanticize History to Engage Students' Interest.**

One of the great risks of Holocaust education is the danger of fostering cynicism in our students by exposing them to the worst of human nature. Regardless, accuracy of fact must be a teacher's priority. People who risked their lives to rescue victims of Nazi oppression provide useful and important role models for students, yet an overemphasis on heroic tales in a unit on the Holocaust results in an inaccurate and unbalanced account of the history. It is important to bear in mind that "at best, less than one-half of one percent of the total population [of non-Jews] under Nazi occupation helped to rescue Jews." [Oliner and Oliner, p. 363]

9. **Contextualize the History You Are Teaching.**

Events of the Holocaust, and particularly how individuals and organizations behaved at that time, must be placed in an historical context so that students can begin to comprehend the circumstances that encouraged or discouraged these acts. Frame your approach to specific events and acts of complicity or defiance by considering when and where an act took place; the immediate consequences to oneself and one's family of assisting victims; the impact of contemporaneous events; the degree of control the Nazis had on a country or local population; the cultural attitudes of particular native populations historically toward different victim groups, and the availability, effectiveness, and risk of potential hiding places.

Students should be reminded that individuals and groups do not always fit neatly into the same categories of behavior. The very same people did not always act consistently as "bystanders," "collaborators," "perpetrators," or "rescuers." Individuals and groups often behaved differently depending upon changing events and circumstances. The same person who in 1933 might have stood by and remained uninvolved while witnessing social discrimination of Jews, might later have joined up with the SA and become a collaborator or have been moved to dissent vocally or act in defense of Jewish friends and neighbors.

Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust; contextualization is critical so that victims are not perceived only as victims. Although Jews were the central victims of the Nazi regime, they had a vibrant culture and long history in Europe prior to the Nazi era. By exposing students to some of the cultural contributions and achievements of two thousand years of European Jewish life, you help students to balance their perception of Jews as victims and to better appreciate the traumatic disruption in Jewish history caused by the Holocaust.

Similarly, students may know very little about Gypsies, except for the negative images and derogatory descriptions promulgated by the Nazis. Students would benefit from a broader viewpoint, learning something about Gypsy history and culture, and understanding the diverse ways of life among different Gypsy groups.

10. **Translate Statistics Into People.**

In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Teachers need to show that individual people are behind the statistics, comprised of families of grandparents, parents, and children. First-person accounts and memoir literature provide students with a way of making meaning out of collective numbers. Although students should be careful about overgeneralizing from first-person accounts such as those from survivors, journalists, relief workers, bystanders, and liberators, personal accounts can supplement a study of genocide by moving it "from a welter of statistics, remote places and events, to one that is immersed in the 'personal' and 'particular.'" [Totten, p. 63].

11. **Be Sensitive To Appropriate Written and Audio-Visual Content.**

One of the primary concerns of educators is how to introduce students to the horrors of the Holocaust. Graphic material should be used in a judicious manner and only to the extent necessary to achieve the objective of the lesson. Teachers should remind themselves that each student and each class is different, and that what seems appropriate for one may not be for all.

Students are essentially a "captive audience." When we assault them with images of horror for which they are unprepared, we violate a basic trust: the obligation of a teacher to provide a "safe" learning environment. The assumption that all students will seek to understand human behavior after being exposed to horrible images is fallacious. Some students may be so appalled by images of brutality and mass murder that they are discouraged from studying the subject further; others may become fascinated in a more voyeuristic fashion, subordinating further critical analysis of the history to the superficial titillation of looking at images of starvation, disfigurement, and death. Many events and deeds that occurred within the context of the Holocaust do not rely for their depiction directly on the graphic horror of mass killings or other barbarisms. It is recommended that images and texts that do not exploit either the victims' memories or the students' emotional vulnerability form the centerpiece of Holocaust curricula.

12. **Strive For Balance in Establishing Whose Perspective Informs Your Study of the Holocaust.**

Often, too great an emphasis is placed on the victims of Nazi aggression, rather than on the victimizers who forced people to make impossible choices or simply left them with no choice to make. Most students express empathy for victims of mass murder. But, it is not uncommon for students to assume that the victims may have done something to justify the actions against them, and thus to place inappropriate blame on the victims themselves.

There is also a tendency among students to glorify power, even when it is used to kill innocent people. Many teachers indicate that their students are intrigued and in some cases, intellectually seduced, by the symbols of power which pervaded Nazi propaganda (e.g., the swastika, Nazi flags and regalia, Nazi slogans, rituals, and music). Rather than highlight the trappings of Nazi power, teachers should ask students to evaluate how such elements are used by governments (including our own) to build, protect, and mobilize a society. Students should be encouraged to contemplate as well how such elements can be abused and manipulated by governments to implement and legitimize acts of terror and even genocide.

In any review of the propaganda used to promote Nazi ideology, Nazi stereotypes of targeted victim groups, and the Hitler regime's justifications for persecution and murder, teachers need to remind students that just because such policies and beliefs are under discussion in class does not mean they are acceptable. It would be a terrible irony if students arrived at such a conclusion.

Furthermore, any study of the Holocaust should address both the victims and the perpetrators of violence, and attempt to portray each as human beings, capable of moral judgment and independent decision-making but challenged by circumstances which made both self-defense and independent thought not merely difficult but perilous and potentially lethal.

13. **Select Appropriate Learning Activities.**

Just because students favor a certain learning activity does not necessarily mean that it should be used. For example, such activities as word scrambles, crossword puzzles, and other gimmicky exercises tend not to encourage critical analysis, but lead instead to low level types of thinking and, in the case of Holocaust curricula, trivialize the importance of studying this history. When the effects of a particular activity run counter to the rationale for studying the history, then that activity should not be used.

Similarly, activities that encourage students to construct models of killing camps should also be reconsidered since any assignment along this line will almost inevitably end up being simplistic, time-consuming, and tangential to the educational objectives for studying the history of the Holocaust.

Thought-provoking learning activities are preferred, but even here, there are pitfalls to avoid. In studying complex human behavior, many teachers rely upon simulation exercises meant to help students "experience" unfamiliar situations. Even when teachers take great care to prepare a class for such an activity, simulating experiences from the Holocaust remains pedagogically unsound. The activity may engage students, but they often forget the purpose of the lesson, and even worse, they are left with the impression at the conclusion of the activity that they now know what it was like during the Holocaust.

Holocaust survivors and eyewitnesses are among the first to indicate the grave difficulty of finding words to describe their experiences. Even more revealing, they argue the virtual impossibility of trying to simulate accurately what it was like to live on a daily basis with fear, hunger, disease, unfathomable loss, and the unrelenting threat of abject brutality and death.

The problem with trying to simulate situations from the Holocaust is that complex events and actions are over-simplified, and students are left with a skewed view of history. Since there are numerous primary source accounts, both written and visual, as well as survivors and eyewitnesses who can describe actual choices faced and made by individuals, groups, and nations during this period, teachers should draw upon these resources and refrain from simulation games that lead to a trivialization of the subject matter.

If they are not attempting to recreate situations from the Holocaust, simulation activities can be used effectively, especially when they have been designed to explore varying aspects of human behavior such as fear, scapegoating, conflict resolution, and difficult decision-making. Asking students in the course of a discussion, or as part of a writing assignment, to consider various perspectives on a particular event or historical experience is fundamentally different from involving a class in a simulation game.

14. **Reinforce the Objectives of Your Lesson Plan.**

As in all teaching situations, the opening and closing lessons are critically important. A strong opening should serve to dispel misinformation students may have prior to studying the Holocaust. It should set a reflective tone, move students from passive to active learners, indicate to students that their ideas and opinions matter, and establish that this history has multiple ramifications for themselves as individuals and as members of society as a whole.

A strong closing should emphasize synthesis by encouraging students to connect this history to other world events as well as the world they live in today. Students should be encouraged to reflect on what they have learned and to consider what this study means to them personally and as citizens of a democracy. Most importantly, your closing lesson should encourage further examination of Holocaust history, literature, and art.

Incorporating a Study of the Holocaust into Existing Courses

The Holocaust can be effectively integrated into various existing courses within the school curriculum. This section presents sample rationale statements and methodological approaches for incorporating a study of the Holocaust in seven different courses. Each course synopsis constitutes a mere fraction of the various rationales and approaches currently used by educators. Often, the rationales and methods listed under one course can be applied as well to other courses.

United States History

Although the history of the United States is introduced at various grade levels throughout most school curricula, all states require students to take a course in United States history at the high school level. Including a study of the Holocaust into U.S. History courses can encourage students to:

- examine the dilemmas that arise when foreign policy goals are narrowly defined, as solely in terms of the national interest, thus denying the validity of universal moral and human priorities;
- understand what happens when parliamentary democratic institutions fail;
- examine the responses of governmental and non-governmental organizations in the United States to the plight of Holocaust victims (e.g., the Evian Conference, the debate over the Wagner-Rogers bill to assist refugee children, the ill-fated voyage of the S.S. St. Louis, the Emergency Rescue Committee, the rallies and efforts of Rabbi Stephen S. Wise, and the decision by the U.S. not to bomb the railroad lines leading into Auschwitz);
- explore the role of American and Allied soldiers in liberating victims from Nazi concentration camps and killing centers, using, for example, first-person accounts of liberators to ascertain their initial responses to, and subsequent reflections about, what they witnessed; and
- examine the key role played by the U.S. in bringing Nazi perpetrators to trial at Nuremberg and in other war crimes trials.

Since most history and social studies teachers in the United States rely upon standard textbooks, they can incorporate the Holocaust into regular units of study such as the Great Depression, World War II, and the Cold War. Questions which introduce Holocaust studies into these subject areas include:

1. **The Great Depression:** How did the U.S. respond to the Depression? How were U.S. electoral politics influenced by the Depression? What were the immediate consequences of the Depression on the European economic and political system established by the Versailles Treaty of 1919? What was the impact of the Depression upon the electoral strength of the Nazi party in Germany? Was the Depression a contributing factor to the Nazis' rise to power?
2. **World War II:** What was the relationship between the U.S. and Nazi Germany from 1933 to 1939? How did the actions of Nazi Germany influence U.S. foreign policy? What was the response of the U.S.

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Government and non-governmental organizations to the unfolding events of the Holocaust? What was the role of the U.S. in the war crimes trials?

3. **The Cold War:** How did the rivalries between the World War II allies influence American attitudes toward former Nazis? What was the position of America's European allies toward members of the former Nazi regime?

World History

Although various aspects of world history are incorporated throughout school curricula, most students are not required to take World History courses. It is in the context of World History courses, however, that the Holocaust is generally taught. Inclusion of the Holocaust in a World History course helps students to:

- examine events, deeds, and ideas in European history that contributed to the Holocaust, such as the history of antisemitism in Europe, 19th century race science, the rise of German nationalism, the defeat of Germany in World War I, and the failure of the Weimar Republic to govern successfully;
- reflect upon the idea that civilization has been progressing (one possible exercise might be to have students develop a definition of "civilization" in class, and then have them compare and contrast Nazi claims for the "1000 Year Reich" with the actual policies they employed to realize that vision; the dissonance raised in such a lesson helps students to see that government policies can encompass evil, particularly when terror and brute force crush dissent);

Once again, since most teachers of European history rely upon standard textbooks and a chronological approach, teachers may wish to incorporate the Holocaust into the following, standardized units of study in European History: the Aftermath of World War I; the Rise of Dictators; the World at War, 1939-45, and the Consequences of War. Questions which introduce Holocaust studies into these subject areas include:

1. **The Aftermath of World War I:** What role did the Versailles Treaty play in the restructuring of European and world politics? How did the reconfiguration of Europe following World War I influence German national politics in the period 1919-33?

2. **The Rise of the Dictators:** What factors led to the rise of totalitarian regimes in Europe in the period between the two world wars? How was antisemitism used by the Nazis and other regimes (Hungary, Romania, U.S.S.R.) to justify totalitarian measures?

3. **The World at War, 1939-45:** Why has the Holocaust often been called a "war within the war?" How did the Holocaust affect Nazi military decisions? Why might it be "easier" to commit genocidal acts during wartime than during a period of relative peace?

4. **The Consequences of War:** What was the connection between World War II and the formation of the State of Israel? Was a new strain of international morality introduced with the convening of the Nuremberg Tribunals? How did the Cold War impact the fate of former Nazis?

World Cultures

A course of World Cultures incorporates knowledge from both the humanities and the social sciences into a study of cultural patterns and social institutions of various societies. A study of the Holocaust in a World Cultures course helps students:

- examine conflicts arising between majority and minority groups in a specific cultural sphere (Europe between 1933-45);
- further their understanding of how a government can use concepts such as culture, ethnicity, race, diversity and nationality as weapons to persecute, murder and annihilate people;
- analyze the extent to which cultures are able to survive and maintain their traditions and institutions, when faced with threats to their very existence (e.g., retaining religious practices, recording eyewitness accounts, and hiding cultural symbols and artifacts); and
- apply understandings gleaned from an examination of the Holocaust to genocides which have occurred in other cultural spheres.

Government

Government courses at the high school level usually focus on understanding the U.S. political system, comparative studies of various governments, and the international relationship of nations. The Holocaust can be incorporated into a study of government in order to demonstrate how the development of public policy can become directed to genocidal ends when dissent and debate are silenced. Inclusion of Holocaust studies in Government courses helps students:

- compare governmental systems (e.g., by investigating how the Weimar Constitution in Germany prior to the Nazi seizure of power was similar to, or different from, the Constitution of the United States; by comparing the Nazi system of governance with that of the United States);
- study the process of how a state can degenerate from a (parliamentary) democracy into a totalitarian state (e.g., by examining the processes by which the Nazis gained absolute control of the German government and how the Nazi government then controlled virtually all segments of German society);
- examine how the development of public policy can lead to genocidal ends, especially when people remain silent in face of discriminatory practices (e.g., the development of Nazi racial and genocide policies towards Jews and other victim groups beginning with the philosophical platform elaborated in Hitler's *Mein Kampf*, continuing through the state-imposed Nuremberg Laws, and culminating with governmental policies of murder and extermination after 1941);
- examine the role of Nazi bureaucracy in implementing policies of murder and annihilation (e.g., the development and maintenance of a system to identify, isolate, deport, enslave, and kill targeted people, and then redistribute their remaining belongings);
- examine the role of various individuals in the rise and fall of a totalitarian government (e.g., those who supported Nazi Germany, those who were passive, and those who resisted both internally, such as partisans and others who carried out revolts, and externally, such as the Allies); and
- recognize that among the legacies of the Holocaust have been the creation of the United Nations in 1945, and its ongoing efforts to develop and adopt numerous, significant human rights bills (e.g., the U.N. Declaration of Human Rights and the U.N. Convention on Genocide).

Contemporary World Problems

Many schools include a Contemporary World Problems course at the senior high level which allows students to conduct an in-depth study of a topic such as genocide. The focus is usually on what constitutes genocide, and areas of investigation include various preconditions, patterns, consequences, and methods of intervention and prevention of genocide. A study of the Holocaust in Contemporary World Problems curricula can help students to:

- comprehend the similarities and differences between governmental policies during the Holocaust and contemporary policies that create the potential for ethnocide or genocide (e.g., comparing and contrasting the philosophy and/or policies of the Nazi regime with that of the Khmer Rouge in Cambodia);
- compare and contrast the world response of governments and non-governmental organizations to the Holocaust with the responses of governments and non-governmental organizations to mass killings today (e.g., comparing the decisions made at the Evian Conference in 1938, to the U.S. response to the Cambodian genocide between 1974-1979, or the response of non-governmental organizations like the International Red Cross to the Nazi genocide of Jews during the Holocaust with that of Amnesty International to political killings in Argentina, Guatemala, Indonesia, and Cambodia in contemporary times); and
- analyze the relationship of the Holocaust and its legacy to the formation of the State of Israel.

Literature

Literature is read in English classes across grade levels and is also used to enhance and strengthen social studies and science courses. The literature curriculum is generally organized thematically or around categories such as American Literature, British Literature, European Literature, and World Literature. Literature is capable of providing thought-provoking perspectives on a myriad of subjects and concerns which can engage students in ways that standard textbooks and essays do not.

Holocaust literature encompasses a variety of literary genres including novels, short stories, drama, poetry, diaries, and memoirs. This broad spectrum gives teachers a wide range of curriculum choices. Because Holocaust literature derives from a true-to-life epic in human history, its stories reveal basic truths about human nature, and provide adolescent readers with credible models of heroism and dignity. At the same time, it compels them to confront the reality of the human capacity for evil.

Because so many of the stories intersect with issues in students' own lives, Holocaust literature can inspire a commitment to reject indifference to human suffering, and can instruct them about relevant social issues such as the effects of intolerance and elitism. Studying literary responses to the Holocaust helps students:

- develop a deeper respect for human decency by asking them to confront the moral depravity and the extent of Nazi evil (e.g., the abject cruelty of the Nazi treatment of victims even prior to the round-ups and deportations; the event of *Kristallnacht*; the deportations in boxcars; the mass killings; and the so-called medical experiments of Nazi doctors);
- recognize the deeds of heroism demonstrated by teenagers and adults in ghettos and concentration camps (e.g., the couriers who smuggled messages, goods, and weapons in and out of the Warsaw Ghetto; the partisans who used arms to resist the Nazis; the uprisings and revolts in various ghettos including Warsaw and in killing centers such as Treblinka);

- explore the spiritual resistance evidenced in literary responses which portray the irrepressible dignity of people who transcended the evil of their murderers, as found, for example, in the clandestine writing of diaries, poetry, and plays;
- recognize the different roles which were assumed or thrust upon people during the Holocaust, such as victim, oppressor, bystander, and rescuer;
- examine the moral choices, or absence of choices, which were confronted by both young and old, victim and perpetrator; and
- analyze the corruption of language cultivated by the Nazis, particularly in the use of euphemisms to mask their evil intent (e.g., their use of the terms "emigration" for expulsion, "evacuation" for deportation, "deportation" for transportation to concentration camps and killing centers, "police actions" for round-ups that typically led to mass murder, and "Final Solution" for the planned annihilation of every Jew in Europe).

Art and Art History

One of the goals for studying art history is to enable students to understand the role of art in society. The Holocaust can be incorporated into a study of art and art history to illuminate how the Nazis used art for propagandistic purposes, and how victims used artistic expression to communicate their protest, despair, and/or hope. A study of art during the Holocaust helps students:

- analyze the motivations for, and implications of, the Nazis' censorship activities in the fine and literary arts, theater, and music (e.g., the banning of books and certain styles of painting; the May, 1933 book burnings);
- examine the values and beliefs of the Nazis and how the regime perceived the world, by, for example, examining Nazi symbols of power, Nazi propaganda posters, paintings, and drawings deemed "acceptable" rather than "degenerate";
- study how people living under Nazi control used art as a form of resistance (e.g., examining the extent to which the victims created art; the dangers they faced in doing so; the various forms of art that were created and the settings in which they were created, and the diversity of themes and content in this artistic expression);
- examine art created by Holocaust victims and survivors and explore its capacity to document diverse experiences including life prior to the Holocaust, life inside the ghettos, the deportations, and the myriad of experiences in the concentration camp system; and
- examine interpretations of the Holocaust as expressed in contemporary art, art exhibitions, and memorials.

Conclusion

A study of the Holocaust can be effectively integrated into any number of subject areas. Sample curricula and lesson plans, currently in use around the country, have been collected by the United States Holocaust Memorial Museum and are available for reference purposes. For further information on the range of materials available, and how to acquire copies of these materials for your own use in developing or enhancing study units on the Holocaust, please contact the Education Department: Schools and Children Division, United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024-2150; telephone: (202) 488-0400.

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CHAPTER 8

Resources For Teachers

> *"But for learning, heaven and earth would not endure."*
>
> **The Talmud**

Introduction

"Resources for Teachers" offers four documents: an annotated bibliography, a videography, a list of organizations, and a list by author of the children's books featured in *The Spirit That Moves Us*.

The "Teacher Resource Bibliography" was researched principally through the computer data base URSUS (University Resources Serving Users Statewide). Access to URSUS is available at libraries within Maine's University System and other colleges and public libraries, or by personal computers equipped with a modem. All of the annotated books are available through interlibrary loan. Books can be borrowed through interlibrary loan by your school or local community librarian.

As you look through the bibliography, you will note that there is a wealth of information on some topics but almost nothing on others. For example, Maine's libraries have quite a few teaching guides on Native Americans and Asian Americans, but few resource guides for Franco Americans and Latino Americans.

We believe this phenomenon points to future worthwhile endeavors. We hope that as teachers use this Guide and note the deficiency of supplemental materials in certain areas, they will develop their own, sharing them with their colleagues.

Since its inception, the Holocaust Human Rights Center has purchased videos on prejudice and the Holocaust for the Maine State Library. The "Videography" is an annotated list of these videos. The Holocaust videos are not suitable for young children, but do offer much information for teachers preparing Holocaust lessons. Several of the videos on prejudice were produced for elementary school students.

Many Maine and national organizations offer information and educational programs on the concepts and issues presented in *The Spirit That Moves Us*. The "Organizations" section lists their addresses and telephone numbers. (Teachers who want more information about the organizations should consult the *Maine Alternative Yellow Pages: A Statewide Directory*, which has annotations of many of the Maine organizations.)

Resources for Teachers: Bibliography

Part One: Ethnic Studies

Background

Austin, Mary C. and Esther C. Jenkins. *Promoting World Understanding Through Literature*, K-8. Littleton, Co: Libraries Unlimited, 1983.

> This book consists of advice on selecting and teaching multi-ethnic books; discussions of themes in children's multi-ethnic literature; annotated bibliographies (including sections on picture books for the early elementary grades); and historical chronologies. The ethnic groups considered are African Americans, Mexicans and Mexican Americans, and Native North Americans.
>
> Only books published from 1965 to 1980 are included. 266 pp., bibliographies, chronologies.

Banks, James A. *Teaching Strategies for Ethnic Studies*. 5th ed. Boston: Allyn and Bacon, 1991.

> Banks presents information, concepts, strategies, and resources for integrating content about ethnic groups into mainstream curricula. The majority of the book consists of chapters on the larger minority ethnic groups in the United States. Each chapter contains a chronology of key events; an historical overview; demographic data; key concepts and teaching strategies for primary, middle and high schools; and annotated bibliographies for teachers and students. 538 pp., bibliographies, chronologies.

Gollnick, Donna M. and Philip C. Chinn. *Multicultural Education in a Pluralistic Society*. 2nd ed. Columbus, OH: Merrill, 1986.

> Taking a different approach from most books on multicultural education, these authors present cultural overviews from the perspectives of socio-economic status, ethnicity, religion, gender, exceptionality, and age. Additional chapters explore the pervasive influence of culture; why teachers need to understand their own cultural background as well as that of their students; and ideas for implementing multicultural education. Important concepts, such as the difference between race and ethnicity, are explained throughout the book. 291 pp., bibliography.

Prejudice & Discrimination

Miller-Lachmann, Lyn, ed. *Our Family, Our Friends, Our World: An Annotated Guide to Significant Multicultural Books for Children and Teenagers*. New Providence, NJ: R.R. Bowker, 1992.

> As a reference work for teachers and librarians who want to explore multicultural children's literature, this book is invaluable. It contains detailed annotations, identified by grade level, of approximately 1,000 books published between 1970 and 1990. It has chapters on the four largest minority ethnic groups in the United States — Native Americans, African Americans, Asian Americans, and Latino Americans — as well as chapters on every region of the world. Each chapter has an introduction on contextual themes, publishing trends, criteria for selecting and evaluating books, and comparisons of book series about groups or regions. Children's books that have shortcomings are identified and critiqued, with reasons why a popular book or book series should not be taught or should be taught only with reservations. 710 pp.

Perry, Theresa and James W. Fraser, eds. *Freedom's Plow*. New York: Routledge, 1993.

> In a series of essays combining theory and practice, the authors set forth their belief that multicultural education is not a fad; rather, it is "the fundamental question to be addressed if schools are to be agents of democracy in an increasingly diverse United States." Part I advances the theoretical framework for reconstructing schools as multicultural democracies. Part II, written by teachers from diverse ethnic backgrounds, describes their experiences in creating multicultural classrooms. Several of these essays share a vision of early elementary education as a place for authentic intellectual work. Part III explores how a variety of cultures can contribute to the development of a new common culture and intellectual canon. Part IV advances a structure that includes the voices of peoples traditionally excluded from school curricula. 309 pp.

Resources for the Classroom

Anderson, William M. *Teaching Music with a Multicultural Approach*. Reston, VA: Music Educators National Conference, 1991.

> The music of four cultures — African American, American Indian, Asian American (principally Chinese) and Latino American is featured in this resource guide. Each section begins with the history, musical traditions, and musical instruments of the relevant culture. Lesson plans follow, most of which have examples of music for children to learn. The sections conclude with annotated bibliographies of books, filmographies, and discographies. 91 pp., bibliographies.

Blackaby, Susan. *One World: Multicultural Projects and Activities*. Troll Associates, 1992.

> Taking the same approach as *The Spirit That Moves Us*, this resource guide focuses on African American, Native American, Latino American, and Asian American cultures. Each section has a brief introduction to the relevant culture, activities for students, and detailed annotations of children's books. 96 pp.

Hayden, Carla D., ed. *Venture into Cultures*. Chicago: American Library Association, 1992.

This book offers information on the following cultures: African American, Arabic, Asian, Latino, Jewish, Native American, and Russian. Each chapter has a section on the identified culture; an annotated bibliography of children's books (principally K-8); and program ideas. The activities are easily adaptable to different grades, and expose children to aspects of culture such as festivals, food, poetry, games, and art. 165 pp., bibliography.

Heltshe, Mary Ann and Audrey Burie Kirchner. *Multicultural Explorations*. Englewood, CO: Teacher Idea Press, 1991.

This workbook of background information, lesson plans, classroom activities, vocabulary lists and bibliographies on six areas around the world — Hawaii, Australia, Japan, Italy, Kenya, and Brazil — is designed to develop geographical skills and multicultural understanding. The activity-based lessons emphasize whole language, literary development, and experiential learning. 275 pp., bibliographies.

Knight, Margy Burns and Thomas V. Chan. *Talking Walls Activity Guide*. Gardiner, ME: Tilbury House, 1992.

The companion to *Talking Walls* (annotated in Chapter 3), this Guide features activity-based lessons to teach geography, language, poetry, world culture, ethnic heritage, religion, science, math, art, architecture, and basic concepts related to numbers, color, shapes, and sizes. In Part 1, "Over the Walls," activities help students see ways in which walls are similar the world over. In Part 2, "Within the Walls," activities relate specifically to each wall. 65 pp., bibliography.

Supplemental Children's Books

Aliki. *Corn Is Maize*. New York: Crowell, 1976.

The story of corn — how it grows, how it was discovered and cultivated by Native Americans, its history, and its multiple uses today — is told for young readers. The author discusses the interdependence of people and corn, "the gift of the Indians," over many hundreds of years. 34 pp.

Brown, Ruth. *Alphabet Times Four*. New York: Dutton Children's Books, 1991.

In this international ABC book, each letter is illustrated and given a representative word in English, Spanish, French, and German. A simple pronunciation guide explains how to say the words aloud. 28 pp.

Chermayeff, Ivan and Jane Clark. *First Words*. New York: Harry N. Abrams, 1990.

The authors have compiled a list of "first words" for young children to spell in English and to repeat in French, Spanish, German and Italian. Each word is illustrated with several different works of art collected from five Parisian museums. 32 pp., pronunciation guide.

Goodrum, Don. *Lettres Acadiennes: A Cajun ABC*. Gretna, LA: Pelican, 1992.

The author has illustrated each letter of the alphabet with French and English words. The drawings for each letter show aspects of Cajun culture. A glossary gives the pronunciation and translation for each French word. 32 pp.

Provensen, Alice and Martin Provensen. *A Peaceable Kingdom: The Shaker Abecedarius*. New York: Puffin Books, 1981.

> A book of an animal alphabet, with more than one hundred real and imagined animals, was used by the Shakers to teach young children how to read. A brief afterword explains Shaker education and history. 36 pp.

Africans and African Americans

Background

Murphy, E. Jefferson and Harry Stein. *Teaching Africa Today: A Handbook for Teachers and Curriculum Planners*. New York: Citation Press, 1973.

> Written principally for teachers of grades 5 through 12 but with much that is useful for teachers of the early elementary grades, this book provides condensed, practical information on African studies. The book presents Africa from an African rather than a European perspective. Chapters on geography, history, and the development of African nation states offer good background material for teaching African children's literature. Because it is twenty years old, however, teachers may need to update the information. 285 pp., bibliography, filmography.

Willmer, John E., ed. *Africa: Teaching Perspectives and Approaches*. Tualatin, OR: Geographic and Area Study Publications, 1975.

> Because it was published about 20 years ago, teachers should use this book with care. Given this, however, Part I provides useful information on African cultures, physical environments, languages, economics, and politics. (Parts II through IV — Resources, Teaching Approaches and Teaching Strategies — are most suitable for secondary students.) 393 pp., bibliography.

Resources for the Classroom

Amoaku, W. K. *African Songs and Rhythms for Children*. New York: Schott Music, 1971.

> The author has collected songs from Ghana, showing how to teach them using hand clapping, percussion instruments, and voice. The booklet also has a pronunciation guide and pictures of typical Ghanaian instruments. 32 pp.

Sullivan, Charles. *Children of Promise: African-American Literature and Art for Young People*. New York: Harry N. Abrams, 1991.

> In this anthology of poems, folk songs, literary pieces, paintings and photographs, African American history and art are explored for children of all ages. African American history is traced from slavery to the twentieth century civil rights movement. Published in an accessible format of short excerpts interspersed among many beautifully reproduced paintings and photographs, the book conveys the depth and breadth of African American culture. 126 pp.

Asians and Asian Americans

Background

Knoll, Tricia. *Becoming Americans*. Portland, OR: Coast to Coast Books, 1982.

> Subtitled "Asian Sojourns, Immigrants, and Refugees in the Western United States," this book is equally applicable to Asian immigrants throughout the United States. It is a good introduction to the immigration history and contemporary experiences of people from China, Japan, the Phillipines, Korea, Vietnam, Laos, and Kampuchea. Liberally laced with photographs, much of the story of Asian immigration is told in the words of immigrants themselves. Maps, chronologies, and bibliographies complement the text. 336 pp., bibliographies, chronologies.

Martin, Roberta, ed. *China: A Teaching Workbook*. 2nd ed. New York: East Asian Curriculum Project, 1983.

> A workbook of supplemental resources for teaching about China to secondary students, this guide is nevertheless useful to elementary teachers who want concise background information on Chinese geography, languages, and history for use with picture books. 420 pp.

Martin, Roberta and Amy V. Heinrich, eds. *Contemporary Japan: A Teaching Workbook*. New York: Columbia University, 1985.

> This workbook is intended to supplement secondary school textbooks. As such, the activities and resources are unsuitable for elementary students. For teachers who want concise information on Japan, however, the background sections are invaluable. Subjects that can be taught in conjunction with picture books — such as Japanese geography, language, society, and culture — can be quickly mastered in suitable detail by reading the well-designed and thorough introductions to each chapter. 710 pp.

Resources for the Classroom

Beilke, Patricia F. and Frank J. Sciara. *Selecting Materials For and About Hispanic and East Asian Children and Young People*. Hamden, CN: Library Professional Publications, 1986.

> Useful for both libraries and teachers, this book advances criteria for assessing community needs, selecting multicultural books, and preparing in-service training. Of particular interest to teachers are the chapters giving concise background information on subgroups comprising Latino and East Asian peoples (e.g. Cuban Americans, Vietnamese Americans) 178 pp., bibliographies.

Heinz, Elgin. *Stepping Stones: Teaching About Japan in Elementary Grades*. Mill Valley, CA: The U.S.-Japan Education Group, 1991.

> Since 1977, North American teachers have received fellowships to learn first-hand about contemporary Japan. This teacher resource guide gathers lesson plans created by these "Japan Alumni." The lesson plans cover a wide variety of topics, such as land and people, economic interdependence, and culture and customs. Although principally written for older elementary students, many of the plans can be adapted easily for younger students. Other lesson plans — learning simple games, identifying cultural values, practicing Japanese manners — are ideal for young students. A concluding outline of Japan's history puts contemporary Japan in perspective. 97 pp.

Japanese American Day of Remembrance Resource Guide. San Francisco: Day of Remembrance Curriculum Committee, 1991.

> This teacher resource guide gives a concise history of the internment of Japanese Americans during World War II and their post-war fight for redress by the government. A summary of the constitutional rights violated by the internment and a chronology of important dates in Japanese American history are included. 38 pp., bibliography.

Li, Marjorie H. and Peter Li, eds. *Understanding Asian Americans: A Curriculum Resource Guide*. New York: Neal-Schuman, 1990.

> This comprehensive book analyzes misperceptions and stereotypes about Asian Americans, offers classroom activities, advice on incorporating Asian American studies into curricula, an extensive annotated bibliography, and chronologies of events and legislation pertinent to Asian Americans. Activities and annotated book entries are identified by grade level. Throughout, the authors recognize that Asian Americans represent a wide variety of cultures, so activities and bibliography entries identify specific countries or cultures. 186 pp., bibliography, chronologies.

Supplemental Children's Books

Goldstein, Peggy. *Long Is a Dragon*. San Francisco: China Books and Periodicals, 1991.

> Subtitled "Chinese Writing for Children," the author shows how to make the basic strokes used in Chinese writing, how characters evolved from pictures, how characters combine to form new words, and how the Chinese language is pronounced. 30 pp.

Humanaka, Sheila. *The Journey: Japanese Americans, Racism, and Renewal*. New York: Orchard Books, 1990.

> With a text illustrated by the author's paintings, this book describes discrimination against Japanese Americans in the 1930s, the incarceration of Japanese Americans during World War II, the simultaneous service of Japanese Americans in the military, and the struggle during the 1960s and 1970s to win reparations from the U.S. Government. The book is written for students in grades 5 and up, but teachers can simplify the story without losing its historicity and impact. 39 pp.

Kem, Peng and Diana Rudloe. *Cambodian Folktales*. Portland, ME: Portland Public Schools, 1987.

This is a series of eight short folktales written in Khmer and English. Most of them feature "Judge Rabbit," a famous figure in Cambodian folklore. For children who want to further explore Khmer culture, these stories can be used to supplement Judge Rabbit and the Tree Spirit, annotated in Chapter 3, "Learning from Many Cultures."

Franco-Americans

Background

Albert, Renaud S., Andre Martin, Madeleine Giguere, *et al*., eds. *A Franco-American Overview, Vols. 1-6*. Cambridge, MA: National Assessment and Education Center for Bilingual/Bicultural Education, 1979-1981.

For teachers who desire a deep exploration of Franco-American history and culture, this six-volume study is a good place to start. Volumes 2, 5, and 6 consider Franco-American issues in the Midwest, Western United States, and Louisiana. Volume 1, the most eclectic collection, has a long article about the Acadians of Northern Maine. Volumes 3 and 4, concerned solely with New England, have articles ranging from "A Geographical Perspective of Franco-Americans in Maine," to articles on language, religion, and politics.

Ledoux, Denis, ed. *Lives In Translation: An Anthology of Contemporary Franco-American Writings*. Lisbon Falls, ME: Soleil Press, 1991.

Short stories and poetry by thirteen Franco-American writers give personal insight into Franco-American perspectives. The author's introduction offers a concise description of Franco-American history and experience. 143 pp.

Perreault, Robert B. *One Piece in the Great American Mosaic*. Lakeport, NH: Andre Paquette Associates, 1976.

Subtitled "The Franco-Americans of New England," this large pamphlet is a history of Franco-Americans from the early French explorations of North America to the present. The author also discusses the impact of assimilation on Franco-American communities. 43 pp., bibliography.

Vaget, Nicole and Eloise Brier. *Franco-American Viewpoints*. Northampton, MA: Nouveau Monde Press/ Wistariahurst Museum, 1988.

The brief text, interspersed with photographs of, and interviews with, Franco-Americans, describes Franco-American history in New England; the role of education, religion, work, home life, and women; and the movement to preserve Franco-American language and culture. 80 pp.

Resources for the Classroom

Freeman, Stanley L., Jr. and Raymond J. Pelletier. *Initiating Franco-American Studies.* Orono, ME: Canadian/ Franco-American Studies Project, 1981.

This handbook for elementary and secondary teachers offers teaching plans and strategies for incorporating Franco-American studies into the humanities curriculum. Proposed topics for study, preparation for teaching Franco-American history and literature, and specific lesson plans contributed by teachers are included. 284 pp., bibliography.

MEGA Magnified. *Maine's Acadia: Young Writers Celebrate a Heritage.* Madawaska, ME: The Workshop, 1985.

Comprised of selections written by high school students, this book celebrates the history and culture of Acadian Maine. Several selections, such as "Growing Up on the Border" and "Two Languages are Better than One," could be read to young students to give them a flavor of contemporary life in the St. John Valley. 100 pp.

Poulin, Eugena and Claire Quintal. *The French Experience.* Worcester, MA: French Institute, Assumption College, 1989.

Many of the activities in this workbook are too advanced for elementary school students, but the appendices have much useful background information on Franco-American and French persons important to United States history. 126 pp., bibliography.

Supplemental Children's Books

Goodrum, Don. *Lettres Acadiennes: A Cajun ABC.* Gretna, LA: Pelican Publishing, 1992.

The author has illustrated each letter of the alphabet with French and English words. The drawings for each letter show aspects of Cajun culture. A glossary gives the pronunciation and translation for each French word. 32 pp.

Limousin, Odile. *L'histoire de la feuille de papier.* Gallimard Jeunesse, 1984.

Written in French, this small book is an illustrated history of papermaking, from pre-historic to modern times, in the great forests of Canada and northern Maine. 34 pp.

Jews and Judaism

Background

Greenberg, Irving. *The Jewish Way: Living The Holidays*. New York: Summit Books, 1988.

For teachers who want an in-depth study of Jewish holidays, this book is an excellent reference. Greenberg explains each holiday's background, ceremonial rituals, and religious significance. Taking into consideration the different branches within Judaism, he gives instructions for observance, stressing how the rituals, prayers, foods and songs used to celebrate the holidays reflect and reinforce their central message. Of particular interest to Holocaust study is a chapter on *Yom Hashoah*, the Holocaust Day of Remembrance. 463 pp., bibliography, glossary.

Kushner, Harold S. *To Life! A Celebration of Jewish Being and Thinking*. Boston: Little, Brown, 1993

In an acclaimed book that is both a practical and a spiritual guide to Jewish traditions, *To Life!* explores Judaism for Jews and gentiles alike. Kushner explains prayer, holiday observances and life-cycle events, dietary laws, how Jews view Christianity, and why the world needs committed Jews. 304 pp.

Setzer, Claudia. *Jewish Worship*. New York: Anti-Defamation League, 1987.

In this pamphlet, the author explains Orthodox, Conservative, Reform, and Reconstructionist practices of worship. For all denominations, the role of the synagogue, rabbi, cantor, and ceremonial objects and activities are described. The pamphlet concludes with examples of prayer, daily ritual, and sabbath services. 26 pp., bibliography.

Trepp, Leo. *The Complete Guide of Jewish Observance*. New York: Behrman House/Summit Books, 1980.

Subtitled "A Practical Manual for the Modern Jew" but equally accessible to non-Jews, this book presents Jewish observance as part of the cycle of the year and of life. Jewish customs are described from the standpoint of the major branches of Judaism: Orthodox, Conservative, Reform, and Reconstructionist. The book's comprehensiveness and readability make it both a practical guide and a general reference work for those who want to know more about Judaism. 370 pp., bibliography.

Resources for the Classroom

Ben-Asher, Naomi and Hayim Leaf, eds. *The Junior Jewish Encyclopedia*. 11th ed. New York: Sheingold, 1991.

This is a comprehensive, one-volume reference book of Jewish history, custom, communal life, biography, and religion written for middle and secondary students. It is, however, also useful for teachers and librarians. The articles are short but thorough, and do not oversimplify the complexity and richness of Jewish life. Teachers can use the encyclopedia to quickly fill gaps in their knowledge, and to encourage third and fourth graders to look up answers to questions about Judaism. 352 pp.

Chaikin, Miriam. *Menorahs, Mezuzas, and Other Jewish Symbols.* New York: Clarion Books, 1990.

Written for older elementary and middle school students but easily adapted for younger students, the author explains the meaning of a variety of Jewish symbols. Symbols such as angels, numbers, and the *Mikveh* (ritual bath), are described and connected to Jewish traditions. 102 pp., bibliography.

Supplemental Children's Books

Edwards, Michelle. *Blessed Are You: Traditional Everyday Hebrew Prayers.* New York: Lothrop, Lee & Shephard, 1993.

This book presents thirteen prayers ideal for young children to learn and ponder. Each prayer is written in Hebrew, in a transliteration of the Hebrew, and in an English translation. Each prayer is also accompanied by a picture of three children and their everyday activities. The pictures tell stories without words, helping to explain when the prayers might be said. 30 pp.

Fradin, Dennis Brindell. *Hanukkah.* Hillside, NJ: Enslow, 1990.

Of the many children's books about Hanukkah, this one does a particularly good job of placing the holiday in historical and religious context. The book describes Hanukkah customs. It explains how its celebration has changed over time while retaining the central message of Hanukkah. A chapter entitled "Who are the Jewish People?" simply and coherently describes Judaism and some of its historical challenges to survival, including the Holocaust. The text is accompanied by photographs. 48 pp.

Gross, Judith. *Celebrate: A Book of Jewish Holidays.* New York: Platt & Munk, 1992.

Told in simple language with colorful illustrations, this book explains the tradition, history, and celebration of ten important Jewish holidays. A pronunciation guide for Hebrew words important to the holidays is included. 30 pp.

Patterson, Jose. *Stories of the Jewish People.* New York: Peter Bedrick Books, 1991.

These stories supplement the history and traditions of the Jewish people. Some stories are legends from biblical times. Some are tales of folk heroes from the time of the Roman occupation of Israel. Others come from the Middle Ages, when stories were told of the many figures who defended Jews and of the evil viziers and demons who symbolized their enemies. 142 pp.

Poskanzer, Susan Cornell. *What Can It Be? Riddles About Passover.* Englewood Cliffs, NJ: Silver Press, 1991.

By asking and answering riddles, this book explores the history and customs of Passover for young children. Color photographs of a Passover seder help explain this important holiday. 30 pp.

Raboff, Ernest. *Marc Chagall.* New York: Harper & Row, 1988.

A brief biographical sketch of Chagall precedes the principle content of the book: the symbolism, meaning, and use of color in a number of Chagall's paintings. The text is supplemented by beautiful full-color reproductions of his paintings. 27 pp.

Native Americans

Background

Smith, Carter, ed. *Native Americans of the West: A Source Book on the American West*. Brookfield, CN: Millbrook Press, 1992.

Concentrating on Native peoples of the West but including brief histories of Eastern Native American nations, this source book relies on prints and photographs from the Library of Congress to illustrate Native American Indian life from the arrival of Europeans to the massacre at Wounded Knee. The text and pictures are supplemented by timelines of major events. 94 pp.

Resources for the Classroom

American Friends Service Committee. *The Wabanakis of Maine and the Maritimes: A Resource Book about Penobscot, Passamaquoddy, Maliseet, Micmac and Abenaki Indians*. Bath, ME: Maine Indian Program, 1989.

Prepared for teachers of Grades 4-8, this resource guide is nonetheless invaluable for early primary teachers. The overview, background, and supplemental information can be used to teach the Native American picture books in *The Spirit That Moves Us*. Lesson plans can be adapted for younger children. This comprehensive work of accurate and respectful information should be a standard reference book in every Maine elementary school. 408 pp., bibliography.

Blood, Charles L. *American Indian Games and Crafts*. New York: Franklin Watts, 1981.

Thirteen games and crafts, derived from American Indian culture, are presented for young students. The author describes necessary equipment and rules so students can play the games or make the crafts with minimal assistance from adults. 32 pp.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, 1989.

This book uses stories from a variety of North American Indian nations to teach children about their environment and Native American culture. Each story is followed by discussion questions and hands-on activities. The multidisciplinary activities are especially strong on science, ecology, and natural history lessons. The activities, emphasizing Native American relationships with nature, focus on four themes: sensory awareness of Earth, understanding of Earth, caring for Earth, and caring for people. 209 pp.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*. Golden, CO: Fulcrum Publishing, 1991.

> This book continues the methods established in *Keepers of the Earth*. Here, the purpose is to help children understand, live with, and care for animals. It combines stories from North America's Native American nations with teacher background information, discussion questions, and multidisciplinary activities about animals, ecology, and conservation. The activities are particularly strong in the sciences. As with *Keepers of the Earth*, this activity book encourages learning through direct, hands-on experience with animals and their environments. 226 pp., glossary.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Animals Teacher's Guide*. Golden CO: Fulcrum Publishing, 1992.

> This guide supplements the information in the Introduction and Part 1 of *Keepers of the Animals*. It also provides additional text and readings keyed to the chapters of its parent book. For teachers who want more information about Native Americans, Chapter 2, "Native North American Stories: Window for Cultural and Environmental Understanding" offers a concise history and cultural study of the major North American Native American nations. 56 pp., bibliography.

Civilizations of the Americas. Austin, TX: Raintree/Steck-Vaughn, 1992.

> Using text, maps, illustrations, and photographs of artifacts, this book tells the history of Native peoples in North, Central and South America prior to European colonization. 80 pp., glossary.

Forbes, Jack D. and Carolyn Johnson. *Handbook for the Development of Native American Studies*. Davis, CA: Native American Studies Tecumseh Center, 1972.

> Although written for college programs, this work offers an appendix containing a lengthy chronology of Native American history. The chronology begins 100,000 years ago and proceeds to 1970. Teachers who wish a detailed yet accessible overview of the complexity of Native American history in the United States will find this useful. 111 pp.

Harvey, Karen D., Lisa D. Harjo and Jane K. Jackson. *Teaching About Native Americans*. Washington, DC: National Council for the Social Studies, 1990.

> Organized around four concepts — environment and resources, culture and diversity, change and adaptation, conflict and discrimination — this resource for Grade K-12 teachers provides information and lesson plans. The authors offer practical guides for teaching about Native Americans that stress historical and cultural accuracy and warn about perpetuating negative stereotypes. For example, they offer advice on respectful terminology and methods for celebrating Thanksgiving that emphasize the true role of the Wampanoag people. 80 pp., chronology.

Kuipers, Barbara J. *American Indian Reference Books for Children and Young Adults*. Englewood, CO: Libraries Unlimited, 1991.

> Of particular use for libraries, this book clearly explains evaluation criteria for choosing books about Native Americans. It also has suggestions for incorporating resource materials into the curriculum. It concludes with an extensive annotated bibliography of reference books for children. 176 pp., bibliography.

Slapin, Beverly and Doris Seale, eds. *Through Indian Eyes: The Native Experience in Books for Children*. 3rd ed. Philadelphia: New Society, 1992.

This is an indispensable resource guide for teachers who use children's literature about Native Americans. To begin, the book offers short articles by Native Americans on the experience of living in a culture that routinely denigrates and trivializes Native people's experience. Poetry by Native Americans supplements the lessons in these articles. The major portion consists of critiques of books about Native peoples, explaining why each children's book is or is not an accurate portrayal of Native American culture. The authors conclude with a section on how to review books for stereotypes. 312 pp., bibliography.

Supplemental Children's Books

Watson, Jane Werner. *The First Americans*. New York: Pantheon Books, 1990.

This book introduces young readers to the Native peoples indigenous to North America and to their customs. 42 pp.

Whitehead, Ruth Holmes and Harold McGee. *The Micmac: How Their Ancestors Lived Five Hundred Years Ago*. Halifax, NS: Nimbus, 1983.

As a history of the Micmac, this book emphasizes family and community relationships, traditional Micmac skills, use of the land and waters to sustain life, and the impact of European colonization. 60 pp.

Latino Americans

Resources for the Classroom

Beilke, Patricia F. and Frank J. Sciara. *Selecting Materials For and About Hispanic and East Asian Children and Young People*. Hamden, CN: Library Professional Publications, 1986.

Useful for both libraries and teachers, this book advances criteria for assessing community needs, selecting multicultural books, and preparing in-service training. Of particular interest to teachers are the chapters giving concise background information on subgroups comprising Latino and East Asian peoples (e.g. Cuban Americans, Vietnamese Americans) 178 pp., bibliographies.

People with Disabilities

Background

Batshan, Mark L. *Your Child Has a Disability: A Complete Source book of Daily and Medical Care*. Boston: Little, Brown, 1991.

> This book's title is somewhat misleading. Written for parents, it includes answers to many common questions about the education as well as the diagnosis and care of children with disabilities. This is a good teacher resource for basic information on the definitions of, limitations imposed by, and methods for adapting and accommodating developmental disabilities. 344 pp., bibliography.

Biklen, Douglas, Diane Ferguson and Alison Ford, eds. *Schooling and Disability*. Chicago: The National Society for the Study of Education, 1989.

> For teachers who want to investigate the theory and practice of integrating students with disabilities in the schools, the editors offer a series of articles by educators involved in this work. Of particular interest are articles on schools based on successful integration models, a look at what true integration entails, and parental and student perspectives on disability and education. 281 pp.

National Council on Disability. *The Education of Students with Disabilities: Where Do We Stand?* Washington, D.C.: National Council on Disability, 1982.

> In a Report to the President, the Council surveys the effectiveness of the Individuals with Disabilities Education Act (IDEA, P.L. 94-142). The report addresses many of the educational issues faced by teachers, such as effective school programs that integrate students with disabilities. Parents' perspectives on special education effectiveness may also be useful to regular education teachers grappling with integration issues. 77 pp.

Resources for the Classroom

ACTION Office of Equal Opportunity. *Handicap Accessibility: A Self-Evaluation Guidebook for ACTION and its Grantees*. Washington, D.C.: U.S. Government Printing Office, 1992.

> Teachers can use this short, straight-forward publication to help students design an accessibility evaluation for their school. Part B of the Appendix, which is a checklist for building and site accessibility, is particularly handy. 43 pp.

Sygall, Susan and Cindy Lewis. *Global Perspectives on Disability: A Curriculum*. Eugene, OR: Mobility International USA, 1992.

> The curriculum presents five detailed lesson plans, supplemental readings, and annotations of disability-related resources. The readings provide excellent background on specific disabilities, use of appropriate language to describe people with disabilities, human and legal rights, and accessibility. The lesson plan activities are written for secondary students but many are adaptable for elementary students. 170pp.

Part 2: Prejudice and Discrimination

Background

Allport, Gordon W. ABC's *of Scapegoating*. 9th ed. New York: Anti-Defamation League, 1983.

Allport outlines definitions of scapegoating, motives for and types of scapegoaters, forms of scapegoating and its effects upon its victims, and methods for combating scapegoating. 36 pp., bibliography.

Allport, Gordon W. *The Nature of Prejudice*. 2nd ed. Reading, MA: Addison-Wesley, 1979.

This is a landmark study on the nature of prejudice. The book examines all aspects of prejudice: its roots in individual and social psychology, its impact on individuals and communities, and varieties of its expression. Allport explores different kinds of prejudice, including racial, religious, ethnic, economic and social. The book concludes with suggestions for prejudice reduction. 537 pp.

Baird, Robert M. and Stuart E. Rosenbaum, eds. *Bigotry, Prejudice and Hatred: Definitions, Causes and Solutions*. Buffalo, NY: Prometheus Books, 1992.

Through case studies and analysis, the essays in this compilation present theories of prejudice and suggest methods for combating it by working towards solutions of the social problems arising from bigotry. 236 pp., bibliography.

Gabelko, Nina Hersch and John U. Michaelis. *Reducing Adolescent Prejudice*. New York: Teachers College Press, 1981.

Although this book is designed for teaching older students, the conceptual information and teaching strategies in the introduction are useful for teachers of every grade. Some of the lesson plans can be adapted for young children. The lesson plans, meant to sharpen students' critical thinking and moral reasoning skills, consist of a brief reading, learning objectives, questions, student activities, and evaluation suggestions. 230 pp.

Langone, John. *Spreading Poison: A Book About Racism and Prejudice*. Boston: Little, Brown, 1993.

Written for teenagers but useful for adults, this book examines many different kinds of prejudice — racial, religious, ethnic, sexual — along with the historical events and social conditions that foster them. The author gives contemporary examples of prejudice in America. The chapter on race and racism is particularly useful in clarifying the fallacies behind racial classification. 178 pp.

Levin, Jack and William Levin. *The Functions of Discrimination and Prejudice*. 2nd ed. New York: Harper & Row, 1982.

This is a concise introduction to the study of discrimination and prejudice from a variety of disciplines: sociology, political science, economics, and psychology. The book argues that majority-minority relations cannot be understood apart from the consequences of prejudice and discrimination. The authors analyze the functions that prejudice and discrimination serve for individuals and groups. 258 pp., bibliography.

Lynch, James. *Prejudice Reduction and the Schools*. New York: Nichols, 1987.

Lynch begins with theories of prejudice acquisition and reduction. He then offers practical suggestions for integrating prejudice reduction into curricula, school policies, teaching approaches, and staff development. The book challenges teachers to go beyond passive opposition to prejudice and to make an active commitment to the replacement of prejudiced attitudes with those that empower human rights. 192 pp.

Perlmutter, Philip. *Divided We Fall*. Ames, IA: Iowa State University Press, 1992.

Subtitled "A History of Ethnic, Religious, and Racial Prejudice in America," the author traces the development of American minority group relations from pre-Revolutionary to contemporary times. Chapters examine the nature of group identity; the social, psychological and political dynamics of bigotry; the history of ethnicity; the relationship between education and prejudice; and the implications of majority and minority group relations for democracy. 402 pp.

Pettigrew, Thomas F., *et al. Prejudice: Dimensions of Ethnicity*. Cambridge, MA: Harvard University Press, 1982.

In 1980, Harvard University Press published the *Harvard Encyclopedia of American Ethnic Groups*, a synthesis of literature on ethnic groups and ethnicity. This book reprints three articles from the *Encyclopedia*. The articles describe the nature of prejudice, historical discrimination, and governmental action against discrimination. 127 pp., bibliography.

Yinger, Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination*. New York: Anti-Defamation league, 1964.

This is a brief examination of the origin, history, and social psychology of anti-Semitism in Europe and the United States. 80 pp.

Resources for the Classroom

Anti-Defamation League. *The Wonderful World of Difference: A Human Relations Program for Grades K-8*. New York: Anti-Defamation League, 1986.

Twenty classroom activities, organized into seven primary objectives, are provided to help students learn through experience. The objectives focus on helping students to understand individual and group similarities and differences, to appreciate diversity, and to recognize the consequences of prejudice and discrimination. 23 pp., glossary.

Baker, Michael O. *What Would You Do? Developing and/or Applying Ethical Standards*. Pacific Grove, CA: Midwest Publications, 1989.

Thirty ethical problems, designed to help students develop critical thinking skills about ethics, comprise this workbook. Each problem consists of a problem statement, possible beginning responses, and two sets of modifying circumstances. Some of the problems are not appropriate for young children, but can be adapted. For young children beginning to develop ethical standards, the problem-solving methods can be used to develop individual and classroom ethical standards. 30 pp.

Cummings, Marlene A., *et al.*, eds. *Individual Differences: An Experience in Human Relations for Children.* Madison, WI: Madison Public Schools, 1974.

> Written by teachers and designed for Grades K-5, this resource offers several hundred classroom activities. The guide's goal is to promote respect for individual differences. The concepts taught by the activities are organized around seven objectives, such as recognizing everyone as a unique member of the human family, understanding emotions and feelings, and defining prejudice. The guide includes a separate section for parents and a supplemental guide with many additional activities developed in response to teacher/parent evaluations. 346 pp., bibliography.

Derman-Sparks, Louise. *Anti-Bias Curriculum.* Washington, D.C.: National Association for the Education of Young Children, 1989.

> Subtitled "Tools for Empowering Young Children," this curriculum addresses bias issues related to race, gender, ethnicity, and disability. It gives suggestions for creating an anti-bias classroom environment, teaching children how to recognize and resist stereotyping, working with parents, and raising teacher consciousness. The curriculum contains numerous teaching strategies and classroom activities for children ages 2-5 which can be adapted for older elementary students. 148 pp., bibliography.

Japanese American Day of Remembrance Resource Guide. San Francisco: Day of Remembrance Curriculum Committee, 1991.

> This teacher resource guide gives a concise history of the internment of Japanese Americans during World War II and their post-war fight for redress by the government. A summary of the constitutional rights violated by the internment and a chronology of important dates in Japanese American history are included. 38 pp., bibliography.

Martinez, Jimmie and Arlene Watters. *US: A Cultural Mosaic.* San Diego, CA: San Diego Public Schools, 1979.

> This multicultural program for primary grades is based on two ideas. The authors believe that if children accept themselves as having worth, they will not need to be prejudiced to build themselves up. In addition, understanding how all people are similar and different combats prejudice. The authors look at various topics from the perspective of different cultures, study how folktales transmit cultural heritage, and offer over two hundred multidisciplinary classroom activities. 391 pp., bibliography.

Matiella, Ana Consuelo. *Positively Different: Creating a Bias-Free Environment for Young Children.* Santa Cruz, CA: ETR Associates, 1991.

> This comprehensive and easy to use workbook offers advice and practical suggestions on why it is important to have a bias-free classroom and how to create one. The book focuses on ethnic differences, but can be adapted for other perceived differences, such as physical appearance or gender. Topics addressed include helping children recognize and respect differences in themselves and other; suggestions for implementing a bias-free environment; creating a safe and bias-free physical environment; and what to do when prevention efforts fail. Many specific issues are addressed, such as the pros and cons of introducing ethnic customs at holiday times and responding to children's prejudiced attitudes. 92 pp., bibliography.

Shiman, David A. *The Prejudice Book: Activities for the Classroom*. New York: Anti-Defamation League, 1979.

These thirty-seven classroom activities, using cognitive and affective approaches to learn about prejudice and change attitudes, are designed for children ages nine to thirteen, but can be adapted for younger students. 176 pp., bibliography.

Sonnenschein, Francis M. and Jay S. West. *Our Umbrella of Friendship: An Activity Book for Young Children (K-3) to Celebrate Diversity and Fight Prejudice*. New York: Anti-Defamation League, 1989.

This workbook of twenty-four activities is designed to help children develop a positive sense of self-worth and self-acceptance, to appreciate diversity, and to understand the meaning and consequences of prejudice. Activities include drawing, connecting dots, sentence completion, fill in the blanks, and crossword puzzles. Each activity is reproducible for distribution to students. The authors identify learning skills, such as sequential thinking, writing skills, conceptual thought, and comprehension, for each activity. 30 pp., bibliography

Supplemental Children's Books

Humanaka, Sheila. *The Journey: Japanese Americans, Racism, and Renewal*. New York: Orchard Books, 1990.

With a text illustrated by the author's paintings, this book describes discrimination against Japanese Americans in the 1930s, the incarceration of Japanese Americans during World War II, the simultaneous service of Japanese Americans in the military, and the struggle during the 1960s and 1970s to win reparations from the U.S. Government. The book is written for students in grades 5 and up, but teachers can simplify the story without losing its historicity and impact. 39 pp.

Stewart, Gail B. *The Facts About Discrimination*. New York: Crestwood House, 1989.

Written for elementary and middle school students, this picture book explains prejudice, stereotyping, scapegoating, and discrimination. The author uses the history of discrimination against Jews, African Americans, and Native Americans to illuminate the concepts of prejudice and discrimination. 48 pp.

Wilt, Joy. *Checking 'Em Out and Sizing 'Em Up: A Children's Book about Opinions and Prejudice*. Waco, TX: Word, 1980.

This book is designed to actively involve children in learning about the concepts of prejudice and discrimination. Each concept is explained and told in story form with questions that invite a response. Answering the questions encourages children to personalize the concept and integrate it into their thinking. 128 pp.

Part 3: Human Rights

Background

Cranston, Maurice. *What Are Human Rights?* New York: Taplinger, 1973.

> In this easily readable book the author defines human rights, discusses their development in Western historical eras, and draws clear distinctions between positive law and the moral authority of human rights. Individual chapters consider such basic human rights as the right to life, to liberty, and to property. The author also analyzes the role of the United Nations in human rights protection. 170 pp., bibliography.

Meltzer, Milton. *The Human Rights Book*. New York: Farrar, Straus, Giroux, 1979.

> Meltzer gives an overview of the origins of human rights and of their status in the contemporary world. The chapter on the historical development of human rights is especially valuable. Other chapters describe human rights violations by counties with different political regimes, the use of torture and censorship, United States action on human rights at home and abroad, and enforcement problems. 264 pp., bibliography.

Sieghart, Paul. *The Lawful Rights of Mankind*. New York: Oxford University Press, 1985.

> This book offers a comprehensive analysis of international human rights law. The author reviews the history and contemporary development of human rights law, addressing how it can be used as a framework to judge whether a government is behaving justly or unjustly toward its people. 252 pp., bibliography.

Whalen, Lucille. *Human Rights: A Reference Handbook*. Santa Barbara, CA: ABC-CLIO, 1989.

> This reference includes several short background articles on the state of human rights around the world, lists of human rights organizations and periodicals, and the texts of the principal United Nations human rights documents. 218 pp., bibliography.

Wolfgang, Marvin E., ed. *Human Rights Around the World*. Newbury Park, CA: Sage, 1989.

> This is a collection of speeches on human rights given at an annual meeting of the American Academy of Political and Social Science. Of special interest are the articles on the universality of human rights, the internationalization of human rights, and the role of science in human rights. 193 pp.

Resources for the Classroom

United Nations. *Human Rights: Questions and Answers*. New York: United Nations Department of Public Information, 1987.

> Presented in an accessible question and answer format, this pamphlet explains the substance of UN human rights documents, the process for filing human rights complaints with the UN, the status of enforcement mechanisms, and UN positions on current human rights problems. 54 pp.

Supplemental Children's Books

Durrell, Ann and Marily Sachs, eds. *The Big Book for Peace*. New York: Dutton Children's Books, 1990.

This is an anthology of selections celebrating peace. Different approaches — fantasy tales, true incidents, poems, pictures, songs — are used to explore the concept of peace. 120 pp.

Lucas, Eileen. *Peace on the Playground: Nonviolent Ways of Problem Solving*. New York: Franklin Watts, 1991.

Exploring methods for resolving conflicts between individuals, groups, and nations, this book defines and gives examples of peace, violence, and methods of nonviolent conflict resolution. The author also includes examples of activities to promote peace. A list with addresses of children's peace organizations is helpful for children who want more information or want to become activists for peace. 63 pp., bibliography

Scholes, Katherine. *Peace Begins With You*. Boston: Little, Brown, 1989.

Presenting a clear, simple explanation of the concept of peace, the book begins at the personal level, explaining how different people's needs and wants can become a source of conflict. It then explores the many ways in which conflicts can be resolved. From this starting point, the scope broadens, considering national and international issues. The book suggests that the best way to protect peace is to ensure that everyone is treated fairly. 38 pp.

Part 4: The Holocaust

Holocaust History

Bauer, Yehuda, and Nili Keren. *A History of the Holocaust*. New York: Franklin Watts, 1982.

Bauer begins with a history of the Jewish people and of anti-Semitism, proceeds through a clearly written account of all phases of the Holocaust, and concludes with the Holocaust's immediate aftermath, the story of displaced persons, and the creation of the state of Israel. For readers grappling with the enormity of the Holocaust, Bauer offers a brief summary of his historical conclusions related to causes of the Holocaust, the difference between genocide and Holocaust, and his answers to theological questions. 398 pp., bibliography.

Berenbaum, Michael. *The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum*. Boston: Little, Brown, 1993.

The three parts of the book address the Nazis' rise to power; ghettos and camps; and rescue, resistance, and the post-war period. Over 200 photographs and many eyewitness accounts supplement the text. As it combines history, biography and visual images in an easily readable style, this is a good introductory book to the Holocaust. 240 pp.

Dawidowicz, Lucy S. *The War Against the Jews 1933-1945*. New York: Holt, Rinehart and Winston, 1975.

Dawidowicz's history asks how a modern state could carry out the systematic murder of a whole people for no reason other than their Jewishness. She documents the Nazi's plans for annihilating all European Jews, arguing that this was a prime goal from the beginning of the Nazi regime. She describes how the Nazis involved the whole apparatus of the German state and bureaucracy to carry out their plan. And she witnesses the consequence for Jews: death through disease and starvation, in the ghettos, at the hands of the *Einsatzgruppen*, death squads, and in the camps. She also examines Jewish leadership and resistance. 460 pp.

Hilberg, Raul. *The Destruction of the European Jews*. Student ed. New York: Holmes & Meier, 1985.

Based on Hilberg's original three volume history, this one-volume student edition explains the internal process of the Holocaust and exhaustively documents its results. Hilberg's work is most noted for its attention to the bureaucratic detail necessary to carry out the Holocaust. He establishes that hundreds of people, working at every level of civilian and military bureaucracy, were actively involved in the ghettoization, deportation, creation of concentration and death camps, and mass murder of Europe's Jews. 360 pp., bibliography.

Levin, Nora. *The Holocaust: The Destruction of European Jewry 1933-1945*. New York: Schocken Books, 1968.

In an early but still definitive history, Levin, one of the first historians to use the word "Holocaust," documents the planned annihilation of Europe's Jews by the Nazis. In Part I, Levin describes chronologically all phases of what became the "Final Solution." In Part II, she describes those years geographically, country by country. She rejects the idea of Jewish passivity, documenting significant resistance. She also documents the role of bystanders, from sabotage of rescue work to indifference. 768 pp.

Martyrs' and Heroes' Remembrance Authority. *The Holocaust*. Jerusalem: Yad Vashem. (n.d.)

This short history tells the story of the Holocaust from the increase in anti-Semitism and the Nazi rise to power in the 1930s to the implementation of the Final Solution from 1941 to 1945. The text is supplemented by many photographs from the archives at Yad Vashem, Israel's Holocaust Memorial. 79 pp., chronology.

Morse, Arthur D. *While Six Million Died: A Chronicle of American Apathy*. Woodstock, NY: Overlook Press, 1967.

Written by a journalist, this book documents the Holocaust's historical relationship to the United States. It reveals the United States government's apathetic response and at times deliberate obstruction of attempts to save Europe's Jews from destruction. 420 pp.

Wyman, David S. *The Abandonment of the Jews*. New York: Pantheon Books, 1984.

Wyman documents the degree to which all segments of the American population, including churches and the Jewish community, failed to act as quickly as needed, and in some cases obstructed efforts to rescue Jews from the Holocaust. The book's first part proves that by 1942 the "Final Solution" was well publicized in the United States. The second part deals with the struggle to move the government to action. Finally, Wyman examines the War Refugee Board, whose substantial efforts were nonetheless hampered by tardiness and the United States government's lack of commitment to rescue operations. 444 pp., bibliography.

The following are appropriate for secondary students but contain useful background for elementary age students.

Adler, David A. *We Remember the Holocaust*. New York: Henry Holt, 1989.

This book uses the stories of survivors who were children or adolescents during the Holocaust to present a compelling history. Survivor accounts and photographs are woven together to explain European Jewish life before the 1930s, the violence of Hitler's rise to power, the struggle to survive in the ghettos and camps, and the Nuremberg trials. 147 pp., bibliography, chronology, glossary.

Altshuler, David A. *Hitler's War Against the Jews. The Holocaust: A Young Reader's Version of the War Against the Jews* by Lucy Dawidowicz. West Orange, NJ: Behrman House, 1978.

Altshuler follows the text of Dawidowicz's classic history but simplifies it for younger readers. He also includes many photographs. Part One, "The Final Solution," describes German anti-Semitism, the life of Adolf Hitler, and the Nazi persecution of the Jews. Part Two, "The Holocaust," describes European Jewish experience: ghetto life, armed and spiritual resistance, and the ultimate fate of the Jews. The book does not emphasize the death camps or mass murder, so it may be used, carefully, with third and fourth-grade children. 190 pp.

Rogasky, Barbara. *Smoke and Ashes: The Story of the Holocaust*. New York: Holiday House, 1988.

Rogasky's thorough history begins with the Holocaust's roots in European anti-Semitism, and proceeds to examine the process of the "Final Solution," the concentration and death camps, and armed resistance and rescue. Of additional interest are discussions of the roles of the United States and Great Britain, the Holocaust's uniqueness, and the Nuremberg trials. Maps, illustrations, photographs, and lists of numbers of persons murdered supplement the text. 187 pp., bibliography, glossary.

Rossel, Seymour. *The Holocaust: The World and the Jews, 1933-1945*. West Orange, NJ: Behrman House, 1992.

This history is supplemented throughout by first-hand evidence of the Holocaust: official documents, memoirs, diaries, journals, maps, and photographs. The book also is designed as a teaching text, with review and discussion questions at the end of each chapter. It touches on all of the major events and issues raised by the Holocaust: anti-Semitism, the Nazi rise to power, life in the ghettos and camps, resistance, and the Nuremberg trials. 191 pp., bibliography, chronology.

Stadtler, Bea. *The Holocaust: A History of Courage and Resistance*. West Orange, NJ: Behrman House, 1974.

An enduring question, why did the Jews not resist genocide, is answered in this book. Jews did resist. A second enduring question, why governments and individuals did not try to stop the killing, also is answered. The answer is a few, but only a few, did try. Stadtler addresses these two questions by describing armed and spiritual resistance by Jews, and attempts by "Righteous Gentiles" to rescue Jews targeted for destruction. 210 pp., bibliography.

Resources for the Classroom

Margolis, Peppy. *Caring Makes A Difference. Responding to Prejudice, Genocide and the Holocaust: A K-8 Curriculum.* Lincroft, NJ: Center for Holocaust Studies, Brookdale Community College, 1990.

Using many of the same books as those in *The Spirit That Moves Us*, this work references objectives, instructional activities, and instructional materials for building a curriculum. The curriculum for Grades K - 2 focuses on prejudice. For Grades 3 and 4, it builds on prejudice lessons to teach children's Holocaust literature. 36 pp., bibliography.

Tatelbaum, Itzhak B. *Through Our Eyes: Children Witness the Holocaust.* Chicago: I.B.T. Publishing, 1985.

This is the story of the Holocaust told through the diaries, poems, and verbal testimony of adolescent eyewitnesses. The text, accompanied by numerous photographs, is designed for teaching the Holocaust in the middle and secondary grades. The accompanying history and study questions, however, make this a useful resource for elementary school teachers. It is a reminder that one and one half million children perished during the Holocaust, and that children not much older than those in elementary school left powerful testimony to its horror. 180 pp.

Volavkova, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings and Poems from Terezin Concentration Camp, 1942-1944.* New York: Schocken Books, 1978.

This book of poems and drawings made by children in the "model ghetto" at Terezin, Czeckoslovakia, shows how children experienced life in a concentration camp. Their art, a testament to the children who died, can be used to help children understand what life was like in a camp and to inspire children to create artwork based on their own feelings about the Holocaust. 80 pp.

Personal Accounts

Delbo, Charlotte. *None of Us Will Return.* Boston: Beacon Press, 1968.

Delbo, a gentile and member of the French Resistance until 1942, was captured and sent to Auschwitz. In powerful and poetic prose, her memoir helps readers to imagine the unimaginable. She takes readers to the world of Auschwitz's slave laborers: interminable roll calls, starvation and thirst, beatings, back breaking and often senseless labor, and the daily death of her compatriots. She tells as well of friends who helped each other survive in the face of almost certain death. 128 pp.

Haas, Gerda. *These I Do Remember: Fragments from the Holocaust.* Freeport, ME: Cumberland Press, 1982.

Haas is a Holocaust survivor, incarcerated in the Theresienstadt concentration camp, who until recently lived in Maine. In this book, she tells her story and those of seven other Holocaust survivors who experienced the Holocaust in different ways. The excerpts include recollections from a member of the underground, the diary of a "hidden child," and a memoir by a non-Jew who suffered under Nazi rule. Each account is preceded by an overview of its historical context. 283 pp., bibliography, glossary.

Isaacson, Judith Magyar. *Seed of Sarah*. 2nd ed. Urbana, IL: University of Illinois Press, 1991.

Isaacson, a frequent speaker on the Holocaust, lives in Auburn, Maine. In her widely acclaimed memoir, she describes a happy childhood in Hungary, brief internment in the "Mexico" section of Birkenau-Auschwitz, and a year as a slave laborer at a munitions factory in Germany. Unlike many memoirs, hers continues to the present. She recounts meeting her soldier husband in Europe after the war, and many years later, reunions with surviving friends in Hungary and Germany. 192 pp.

Wiesel, Elie. *Night*. New York: Bantam Books, 1960.

One of the most read books about the Holocaust, this "fictional autobiography" describes the protagonist's adolescence in Transylvania and his deep faith in God. His family is transported to Auschwitz, were his mother and sister die. He and his father survive, to be sent to the Buna concentration camp, and after a terrible journey, to Buchenwald. Wiesel confronts his readers not only with a literate, deeply moving account of camp life but also with questions about whether innocence and good survived Auschwitz. 109 pp.

Bibliographies and Reference Works

Arad, Yitzhak. *The Pictorial History of the Holocaust*. New York: Macmillan, 1990.

Prepared by Yad Vashem, Israel's Holocaust Remembrance Authority, this reference work features over 400 photographs and maps accompanied by a concisely written history. The history proceeds chronologically, covering each phase of the Holocaust. Other information of interest is the fate of Jews in each Nazi-occupied country, the world's reaction, and post-liberation survivor efforts to reach Israel. 396 pp.

Drew, Margaret A. *Annotated Bibliography*. Washington, D.C: United States Holocaust Memorial Council, 1993.

Designed to help teachers choose appropriate books for themselves and their students, the bibliography identifies books appropriate to middle school students, high school students, and adults. Each section is further divided into general and specialized history, biography, fiction, and art and literary criticism, making it easy to locate books that meet teachers' specific needs. 31 pp.

Gilbert, Martin. *Atlas of the Holocaust*. London: Michael Joseph/Board of Deputies of British Jews, 1982.

Gilbert uses 316 original maps, supplemented by brief explanatory text, to trace each phase of the Holocaust. The maps document early random killings; mass expulsion of Jews from thousands of towns; the establishment of concentration, slave labor, and death camps; deportations; sites of resistance; and forced death marches. To personalize the movement and death of millions of Jews, Gilbert includes maps tracing the fate of individuals caught in the Holocaust. 256 pp., bibliography.

Hilyard, Nann Blaine. A *Directory of Holocaust Materials in Maine Libraries*. Augusta, ME: Maine State Library, 1987.

Although many new publications have been added to Maine's Holocaust collection since publication of this bibliography, it gives an idea of the scope of available resources. The bibliography is organized by subject. Each entry has a brief annotation and a list of the libraries which have the book. 137 pp.

Ritt, Eva L. and Tess Wise, eds. *Bibliography*. Maitland, FL: Holocaust Memorial Resource and Education Center of Central Florida, 1990.

An extensive, annotated bibliography and videography, this resource is subdivided into numerous topics, making it easy to locate specific materials on the Holocaust. 399 pp.

Part 5: Ecology

Resources for the Classroom

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, 1989.

This book uses stories from a variety of North American Indian nations to teach children about their environment and Native American culture. Each story is followed by discussion questions and hands-on activities. The multidisciplinary activities are especially strong on science, ecology, and natural history lessons. The activities, emphasizing Native American relationships with nature, focus on four themes: sensory awareness of Earth, understanding of Earth, caring for Earth, and caring for people. 209 pp.

Supplemental Children's Books

Foster, Joanna. *Cartons, Cans, and Orange Peels. Where Does Your Garbage Go?* New York: Clarion Books, 1991.

Written for older children but easily adapted for the early elementary grades, this book explains why garbage has become a serious problem. It explores ways people can make better use of waste products. Chapters explain landfills, incinerators, recycling, and new ways to think about garbage. 64 pp., bibliography, glossary.

Kalbacken, Joan and Emilie U. Lepthion. *Recycling*. Chicago: Children's Press, 1991.

The authors explain why recycling is important, what materials can be recycled, how they are recycled, and recycling's benefits to the community. 48 pp., glossary.

Pringle, Laurence. *Living Treasure: Saving Earth's Threatened Biodiversity*. New York: Morrow Junior Books, 1991.

Pringle argues that the accelerating extinction of thousands of species threatens human welfare. He explains how the earth came to have an abundant array of life forms, why even little known species have value, how species extinction has reached enormous proportions, and what individuals can do to respond to this crisis. 64 pp., bibliography, glossary.

Stille, Darlene R. *Ozone Hole*. Chicago: Children's Press, 1991.

Stille explains different types of ozone, how ozone is produced, the consequences of the ozone hole in the atmosphere, and ways to get rid of "bad" ozone. 47 pp., glossary.

Part 6: Teaching Strategies

Egan, Kieran. *Teaching As Storytelling: An Alternative Approach to Teaching and Curriculum in the Elementary School*. Chicago: University of Chicago Press, 1986.

Egan explains how to use the power of the story form to teach content more engagingly and meaningfully. He develops an alternative model to the usual procedures for planning lessons, giving examples of how to apply this model to content in social studies, history, language arts, science, and math by stimulating children's imagination. 122 pp.

Harrison, Barbara and Gregory Maguire, eds. *Innocence & Experience: Essays and Conversations on Children's Literature*. New York: Lothrop, Lee & Shepard, 1987.

Growing out of work from the Center for the Study of Children's Literature, this book brings together the experiences of writers and publishers of children's books. A wide range of issues is discussed, such as recognizing quality, the importance of presenting many perspectives, investigating mythic patterns, and using the arts of illustration and poetry. Teachers may find it interesting that several of the articles are written by authors of books featured in *The Spirit That Moves Us*. 568 pp.

Johnson, Lauri and Sally Smith. *Dealing with Diversity through Multicultural Fiction: Library-Classroom Partnerships*. Chicago: American Library Association, 1993.

This practical guide shows how to design a multicultural literature-based program to develop critical reading skills and awareness of stereotyping. Although designed for adolescents, the program's concept — multicultural literature selection, a thematic approach to literature, and models for collaboration among teachers, librarians, and administrators — is equally applicable to programs in the early elementary grades. 106 pp.

Meagher, Laura. *Teaching Children About Global Awareness*. New York: Crossroad, 1991.

Meagher defines global awareness education as an appreciation of the common humanity and diversity of people and cultures. She argues that children need awareness of the tensions between self-interest and responsibility, of basic facts about geography and economic development, of human rights and justice, and of advocacy skills for an enhanced quality of human life. She offers educational theory, practical applications, and specific activities for infusing the school curriculum with global awareness. Of particular interest are ideas for creating or modifying traditional disciplines to reflect the experience of people from diverse cultures. 144 pp., bibliography, glossary.

Paul, Richard, *et al. Critical Thinking Handbook: Grades K-3rd*. Sonoma State University, CA: Foundation for Critical Thinking, 1990. 396 pp., bibliography, glossary.

Subtitled "A Guide for Remodeling Lesson Plans in Language Arts, Social Studies, and Science," these handbooks offer theory and application for teaching critical thinking skills. Part 1 includes examples of grade-specific revised lesson plans for different disciplines. Each plan shows the traditional didactic method, a critique of what is not learned by students, and a revised plan with discussion questions, activities, and techniques for developing critical thinking skills. Part 2 explains the theory of teaching critical thinking, giving ideas for staff development, curriculum change, and multicultural education. 414 pp., bibliography, glossary.

Resources for Teachers: Films

The Holocaust Human Rights Center of Maine purchases videos and film strips on the Holocaust, human rights, and prejudice for the Maine State Library (MSL). All resources may be borrowed by contacting the MSL Special Services Department at 287-5650 in Augusta or 800-762-7106 or 800-452-8793 outside of Augusta.

KEY

Film Title: *About the Holocaust*
Video Type: VHS
Length: 29 minutes
Audience: E (elementary), J (junior high), H (high school), A (adult),
Catalog No: HHR-V17

The Holocaust

Documentaries

Anne Frank in Maine VHS 28 min. JHA HHR-V13

A Junior High School class in Kennebunk, Maine decides to perform *The Diary of Anne Frank* to learn more about the Holocaust, and the entire community gets involved.

The Birdman VHS 13 min. JHA HHR-V70

This film about a survivor of the death camps includes his life in Israel today. It shows his avocation as a witness to the Holocaust. (One graphic photo of the death camps.)

The Camera of my Family: Four Generations in Germany 1845-1945 VHS 18 min. JHA HHR-V10

This is a story of one upper-middle class German Jewish family, set against a search for personal identity.

Chasing Shadows VHS 52 min. JHA HHR-V81

After 45 years, Rabbi Hugo Gryn returns to his childhood home in Berehovo, once part of Czechoslovakia. Through modern and archival footage, Gryn recalls his boyhood in a vibrant Jewish community, explaining how the Holocaust ended Jewish life in his hometown.

Daniel's Story VHS 14 min. Study guide. JHA HHR-V77

Based on the children's exhibit at the U.S. Holocaust Memorial Museum, this video traces the story of Daniel from his happy home life, transport to a ghetto, and deportation to an extermination camp.

Echoes That Remain VHS 60 min. HA HHR-V20

This poignant study of Jewish *shtetl* life before the Holocaust combines hundreds of rare archival photos and unseen film footage with live action sequences shot on location at the sites of former Jewish communities in Czechoslovakia, Hungary, Poland, and Romania.

The Eighty-First Blow VHS 115 min. HA Hebrew/Yiddish (English subtitles) HHR-V53

This documentary of footage and stills shot by the Nazis includes testimony from witnesses at the Eichmann trial held in Israel.

Frontline: Memory of the Camps VHS 60 min. HA HHR-V16

Forty-one years ago, Allied forces invaded Germany and liberated prisoners in Nazi death camps. This is an on-site film record of what British and American film crews saw at several camps at the end of World War II.

Genocide VHS 121 min. HA HHR-V65

Narrated by Orson Welles and Elizabeth Taylor and winner of a Best Documentary Academy Award, this excellent film explains the Nazi attempt to destroy European Jews. It contains graphic footage of mass murder and the death camps.

Holocaust; Liberation of Auschwitz VHS 18 min. HA HHR-V55

This is film footage, stored for forty years, by a young Soviet cameraman traveling with the troops who liberated Auschwitz.

The Last Chapter VHS 85 min. HA HHR-V79

Extensive use of film from pre-war Poland and the ghettos brings home the murder of 90 percent of Poland's Jews during the Holocaust. This prize-winning documentary traces 1,000 years of history, from the flowering of Jewish culture in Poland to its almost total destruction in the Holocaust.

Maine Survivors Remember the Holocaust VHS 43 min. JHA HHA-V84

A clear compelling introduction to the Holocaust for general audiences. Interviews with eight Maine survivors and an American liberator propel the viewer through this tragic history. Produced by the Holocaust Human Rights Center of Maine.

Persecuted and Forgotten: The Gypsies of Auschwitz VHS 54 min. HA HHR-V80

A group of German gypsies, many of them Holocaust survivors, return to Auschwitz, offering testimony on the attempted annihilation of their people. Many also reveal the discrimination they still face today.

Preserving the Past to Ensure the Future VHS 15 min. JHA HHR-V72

The viewer joins young, old, black, white, Jews, and Gentiles as they visit Yad Vashem, Israel's Holocaust museum and memorial. The film quickly gives an historical account of Hitler's rise to power, the persecution of the Jew, and resistance. Emphasis is on the Children's Memorial, where 1.5 million children murdered in the Holocaust are remembered.

Purple Triangles VHS 25 min. color JHA HHR-V73

A story of courage and faith as told by the Kusserow family who, because they were Jehovah's Witnesses, were hunted and persecuted by the Nazis.

Shoah VHS 9 1/2 hours HA HHR-V9 VOL 1-5

This is Claude Lanzmann's monumental epic on the Holocaust. "Shoah" contains none of the horrifying images expected from a film about the Holocaust. Instead, Lanzmann presents an assemblage of witnesses — death camp survivors and Nazi functionaries whose combined testimony amounts to one of the most shattering human documents ever recorded.

The Story of Chaim Rumkowski and the Jews of Lodz VHS 55 min. HA HHR-V63

This documentary of life in the Lodz ghetto and its Jewish administration, led by Chaim Rumkowski, shows the Jews' attempt to adapt and survive under Nazi domination.

Survivors of the Holocaust VHS 25 min. HA HHR-V11

From the Holocaust Resource Center of Buffalo, this documentary features the moving testimony of Holocaust survivors and the children of survivors.

*To Bear Witness*VHS 40 min. HA HHR-V43

A powerful documentary about the liberation of the Nazi concentration camps by the Allied Armies in 1945 uses the first International Liberators Conference as a framework for a study of the liberation. This documentary captures the emotional reunions of survivors and liberators.

Tzvi Nussbaum; A Boy from Warsaw VHS 50 min. JHA HHR-V62

This is the true story of Tzvi Nussbaum, the boy in a famous photograph of the Warsaw ghetto. As told by the adult Tzvi, the film shows his life in the ghetto and at Bergen-Belsen, his liberation, and his life today.

Voices of Survival VHS 57 min. HA HHR-V44

Survivors of the Holocaust, representing all walks of life, tell their stories.

The Warsaw Ghetto VHS 52 min. HA HHR-V69

A BBC documentary, using Nazi photographs and film footage, shows life in the Warsaw ghetto, Jewish resistance, and the ghetto's ultimate destruction.

Ghetto Life VHS 19 min. HA HHR-V2

The ghetto was one vehicle used by the Nazis to reduce the Jewish population through starvation and disease. This film describes ghetto conditions, Jewish efforts to survive, and the rule of the *Judenrat*, the Jewish council.

Deportations VHS 19 min. HA HHR-V3

A documentary on the collection and deportation of people from the ghettos and countryside to the concentration camps, and the attitude of bystanders, shows the wearing down of the Jewish population.

The Final Solution VHS 19 min. HA HHR-V5

This sensitive film avoids most atrocity footage, yet pulls no punches as it deals with selection and death, as well as daily life, in the camps.

Liberation VHS 19 min. HA HHR-V6

This film explores the liberation, the movement of survivors back to their homes in Europe, and their subsequent efforts to begin new lives in Israel and America.

Reflections VHS 17 min. HA HHR-V7

Survivors reflect on such questions as how the scope of Nazi atrocities grew beyond "the Jewish question" to include non-Jews, and what universal lessons can be learned from the Holocaust.

Anne Frank: A Legacy for Our Time Filmstrips with cassettes 40 min. EJH HHR-FS4

"The Story of Anne Frank" familiarizes the audience with her life, while "The Lesson of Anne Frank" examines the values set forth in her writing.

Night and Fog 16 MM 32 min. HA Special Services/M.S.L.

With almost constant counterpoint — between voice and music, sound and image, still and motion pictures, past and present, living and dead — this profound and deeply moving film by the French director Alan Resnais brings home the world of the concentration camps.

Feature Films

Au Revoir Les Enfants VHS 103 min. HA HHR-V18

This moving autobiographical account of a boy's first friendship is set in a Catholic boarding school during the German occupation of France.

The Diary of Anne Frank VHS 150 mins. JHA HHR-V25

Based on Anne Frank's famous diary, this film shows the life of a young Jewish girl before she was killed in a Nazi concentration camp.

Europa Europa VHS 115 min. HA HHR-V76

In this acclaimed German film, the true story of Solomon Perel, a German-Jewish teenager who survived the Holocaust by hiding his true identity for seven years, is told. (In German and Russian with English subtitles; some nudity.)

The Garden of the Finzi-Continis VHS 90 min. HA HHR-V19

A haunting love story set amidst the beauty and turbulent political passions of pre-war Italy shows one family's confrontation with anti-Semitism.

Ship of Fools 149 MIN. HA HHR-V32

Based on Katherine Anne Porter's acclaimed novel, this is an unforgettable voyage of discovery and self-delusion.

Triumph of the Spirit VHS 120 min. HA HHR-V22

The rules were simple: you lose, you die. It is 1939. Salamo Arouch is the middleweight boxing champion of the Balkans. When the Nazis occupy Greece, he, his family and friends are sent to Auschwitz. For the entertainment of the SS officers, he must fight against a fellow inmate. The winner will live to fight again, his opponent dies in the gas chamber.

The Holocaust: Rescue and Resistance

Documentaries

An Act of Faith VHS 28 min. HA HHR-V28

This is the dramatic first-hand account of the role played by the Danish people in saving their Jewish citizens from Nazi extermination. (Originally presented on CBS.)

Avenue of the Just VHS 55 min. HA HHR-V12

In Jerusalem, at the Yad Vashem Memorial, there is a garden surrounded by a tree-lined walk which commemorates heroism and life. Each tree on the Avenue of the Just bears the name of a Christian who saved Jewish lives during the Hitler years, ten of whom recount their experiences in this extraordinary film.

The Courage to Care VHS 28 min. JHA HHR-V14

This is an exceptional film about non-Jews who rescued Jews during the Holocaust.

The Little Soldiers VHS 14 min. JHA HHR-V71

In this documentary, a group of Jewish partisans, who after escaping from a ghetto, fight the Nazis. The story is told through photographs and interviews with survivors. There are several photos of the death camps.

Messengers of Hope VHS 9 min. JHA HHR-V74

"Hidden Children," Jewish children who survived the Holocaust because they were hidden by Christian rescuers, are interviewed in this brief documentary. The survivors describe their experiences during the Holocaust and its impact on their adult lives.

The Other Side of Faith VHS 27 min. JHA HHR-V68

As told by two of the participants, this is the moving story of a Polish woman, whose Christian faith helped give her the strength to hide and save thirteen Jews in occupied Poland. The video was filmed in Poland at the actual sites of the story.

Partisans of Vilna VHS 130 min. HA HHR-V37

This film recounts the untold tale of the moral dilemmas facing the Jewish youth who organized an underground resistance in the Vilna ghetto and fought as partisans in the woods against the Nazis.

Weapons of the Spirit VHS 38 min. JHA HHR-V66

An inspiring, award-winning documentary of the village of Le Chambon, France, demonstrates how 5,000 Christian townspeople sheltered 5,000 Jews from across Europe, rescuing them from the Gestapo.

Resistance VHS 17 min. HA HHR-V4

This moving film explores spiritual resistance and the continuation of educational and cultural activities, as well as armed resistance.

The Holocaust: Post-Holocaust Stories

Documentaries

About the Holocaust VHS 29 min. JHA HHR-V17

A young American woman, daughter of a survivor of the Nazi death camps, tells about her search for knowledge of the Holocaust years. She explains why the study of the Holocaust is still important.

The Demjanjuk Trial: A Moment in History VHS w/study guide 15 min. JHA HHR-V30.

This is a documentary produced by the Cleveland Jewish News on the 1981 trial of John Demjanjuk, accused of hiding his Nazi past when he came to the U.S. after World War II.

The Exiles VHS 116 min. A HHR-V64

The story of Jewish and other anti-Nazi intellectuals who escaped from fascism, it includes the actions of people in the U.S. who both helped and hindered their escapes. It also explains the tremendous influence of the exiles on post-war American society.

A Generation Apart VHS 50 min. HA HHR-V8

This film brings to the screen a new and dramatic dimension of Hitler's attempted destruction of the Jewish people. Now that the children of survivors are grown, this film shows how their parents' wartime horrors have affected family relationships.

Holocaust: In Dark Places VHS 90 min. HA HHR-V24

Writer and social critic Susan Sontag with a group of present day students explores the meaning of Hitler's genocide.

Memory of a Moment VHS 10 min. JHA HHR-V40

Robert Waisman, who was imprisoned at Buchenwald, and Leon Bass, a black American who participated in its liberation, meet 40 years after to discuss their experiences.

Verdict for Tomorrow VHS 28 min. HA HHR-V15

This is a well documented account of the Eichmann trial, narrated by Lowell Thomas.

Feature Films

Enemies, A Love Story VHS 121 min. HA HHR-V23

An unforgettable tale of attempts to recreate new lives after the Holocaust, it explores how the central character's life in New York is interrupted and he is forced to face a moral dilemma when his first wife, presumed dead in the Holocaust, reappears in New York.

The Music Box VHS 126 min. HA HHR-V57

In this courtroom drama, a Chicago lawyer agrees to defend her Hungarian immigrant father against accusations of Nazi war crimes. New evidence moves the trial to Hungary, with surprising results.

The Pawnbroker VHS 116 min. HA HHR-V45

This film is a memorable portrait of a camp survivor who encounters additional horrors in Harlem. He is haunted by flashbacks of his past and is unable to revive any belief in humanity until he undergoes a sudden transformation.

Reunion VHS 120 min. HA HHR-V58

The story of friendship between the sons of a Jewish doctor and German ambassador examines their separation by war and their reunion fifty years later.

The Rose Garden VHS 152 min. HA HHR-V59

A film on the search for justice by an attorney and a Holocaust survivor accused of an unprovoked assault on a businessman suspected of presiding over a Nazi death camp. Explores modern attempts to address the injustice of the Holocaust.

Nazi Germany and Fascist Italy

Documentaries

Führer! Rise of a Madman VHS 108 min. HA HHR-V26

In this chilling documentary, witness the life of Adolph Hitler through original footage, from his *Mein Kampf* prison days to his suicide in a Berlin bunker.

Hitler's Rise to Power: The Putsch VHS 15 MIN. JHA HHR-V50

This chronicles the events which led up to the Beer Hall *Putsch*, explaining how the political and economic turmoil that followed the Revolution of 1918 contributed to the Nazi party's rise to power.

Mussolini: Rise and Fall of a Dictator VHS 105 min. HA HHR-V27

Mussolini, Hitler's fascist ally, is profiled in this comprehensive biography. He was Hitler's key ally in Europe, and Italy's worst tyrant in modern times.

The Nazi Seizure of Power VHS 33 min. HA HHR-V49

This documentary traces the rise of Nazi power from the 107 Nazi seats won in the German national parliamentary election in 1930 to the death of Hindenburg and the appointment of Hitler as Chancellor in 1934.

Triump of the Will VHS 80 min. HA HHR-V60

Leni Riefenstahl's controversial propaganda film of the 1934 Nazi Party Congress in Nuremberg shows Hitler's use of visual symbolism and ability to evoke emotional response.

The Unification of Germany VHS 33 min. HA HHR-V46

A study of the events that contributed to German unification, from the formation of the German Confederation in 1815 to the end of the Franco-Prussian war in 1871; emphasizes the role played by Bismarck.

The Wannsee Conference VHS 85 min. HA HHR-V41

The course of history was altered forever on January 2, 1942 when members of the SS and the Nazi Party met secretly to decide the fate of six million Jews. Based on the careful records kept by those in attendance, this is a recreation of that tragic historic meeting.

Rise of the Nazis VHS 20 min. HA HHR-V1

This film shows how a violent group of outsiders and members of fringe elements rose to power in a democracy and established political and economic institutions of legitimized terror and mass murder.

Feature Films

Cabaret VHS 124 min. HA HHR-V52

This Academy Award winner brings 1931 Berlin to life. At the Kit Kat Klub, performers sound the call to decadent fun, while in the streets the Nazi party grows into a brutal force.

Mephisto VHS 132 min. HA HHR-V21

Hendrick Hofgen, an actor of the Art Theatre Company of Hamburg, realizes that his purpose in life is only one thing—success. To that end, he subordinates everything: political conviction, human relationships, and artistic ambition.

The Shop on Main Street VHS 126 min. HHR-V38

This is the story of the funny and touching relationship between an elderly Jewish shopkeeper and her Nazi-appointed "Aryan controller."

World Wars I and II

Documentaries

Hitler's Assault on Europe VHS 17 min. JHA HHR-V51

Beginning with Germany's attack on Poland in September of 1939 and ending with the war's turning point in the winter of 1941-1942, when thousands of Hitler's troops froze to death on their march to Moscow, this film uses footage and maps to document the strategic and territorial changes that took place in Europe as the invasion progressed.

The Outbreak of the First World War VHS 29 min. HA HHR-V47

This documentary explores the background to Sarajevo and explains why German mobilization precipitated European hostilities.

Feature Films

All Quiet on the Western Front VHS 136 min. HA HHR-V39

Winner of the 1930 Best Picture Academy Award, this adaption of the famous novel shows a group of young German recruits in WWI through their passage from idealism to disillusionment. This film provides a context for the anger and bitterness that contributed to the rise of the Nazi movement.

Hannah's War VHS 148 min. HA HHR-V54

Hungarian Jews living in Palestine are recruited by the British for a suicide mission to rescue fliers downed in Eastern Europe.

Hope and Glory VHS 118 min. JHA HHR-V56

John Boorman's acclaimed film shows World War II as seen through the eyes of a seven-year-old English boy.

Yidl with His Fiddle VHS 92 min. JHA HHR-V61

The classic Yiddish musical comedy of a *shtetl* girl who, disguised as a boy, travels into the Polish countryside. Filmed in pre-war Poland, it provides a warm account of Eastern European Jewish life.

Prejudice and Anti-Semitism

Documentaries

Anchor of the Soul VHS 60 min. JHA

An in-depth look at Black history and race relations in northern New England. It tells the inspiring story of African Americans struggling to create and sustain a church in Portland, Maine.

Behind the Mask VHS 8 min. E HHR-V75

Designed for young students, this is a fast-paced animated film using a rap music soundtrack. Although not explicitly stated, the concepts of difference, prejudice, and self-expression are evoked in the film's action.

The California Reich VHS 55 min. HA HHR-V36

This documentary deals with a bizarre, complicated and frightening phenomenon: the rebirth of the Nazi movement in America.

Crimes of Hate VHS 30 min. JHA HHR-V83

This news show documents hate crimes based on anti-Semitism, racism, and gay bashing. Interviews with neo-Nazis and other racists, victims, and law enforcers illustrate the extent of the hate crimes problem in the U.S.

Faces of the Enemy VHS 58 min. JHA HHR-V67

A thoughtful PBS documentary on the use of visual propaganda to show other nations and people as the "enemy," it explains how demonizing people can lead to murder and war.

The Longest Hatred: The History of Anti-Semitism VHS 2hr. 30 min. HA HHR-V78

This PBS documentary traces anti-Semitism through art, cartoons, and film, with commentary from scholars, journalists, clerics, and politicians, to demonstrate the religious and historic origins and course of anti-Semitism.

Prejudice: Answering Children's Questions VHS 75 min. EJH HHR-V82

This 1992 ABC News special features an audience of diverse young people, scientists, and reporters who investigate the roots and effects of prejudice. The program is a good discussion of, and challenge to, stereotypes based on ethnicity, sex, religion, and disability.

The Scramble for Africa VHS 37 min. HA HHR-V48

A documentary explains the significance of European expansion in Africa, which culminated in almost complete European control in 1914.

Sentenced to Survival 44 min. each part HA VHS, Part 1 & 2=HHR-V42; Umatic, Part 1 & 2=HHR-V33

This series surveys the religious, ethical and social factors which have shaped the Jewish people and contributed to their survival through 4000 years and two major dispersions.

Soviet Dissidents in Exile 28 min. HA VHS=HHR-V31, Umatic=HHR-V35.

Five men who challenged the Soviet regime and were exiled reflect on the past, present and future—for themselves and the world.

Thirty-Four Years after Hitler VHS 18 min. HA HHR-V29

This CBS "60 Minutes" report documents the resurgence of Nazism in West Germany, where 80 to 90 groups preach Hitler's anti-Semitism and work toward the day when they can take control of the government.

Understanding Prejudice, Scapegoating, Master Race Myth Filmstrips with cassettes 12 min., 14 min., 16 min. JHA HHR-FS3.

This filmstrip explores various concepts contributing to prejudice, how those beliefs limit both the believer and the victim, and how to promote understanding.

Understanding Prejudice, Scapegoating, Stereotyping Filmstrip with cassette 12 min. JHA HHR-FS2

A short filmstrip, this program analyzes scapegoating through three historic incidents: the Salem witch trials, the Nazi persecution of Warsaw Jews, and Senator Joseph McCarthy's anti-Communist crusade.

Understanding Prejudice: Them and Us Filmstrip with cassette 7 min. JHA HHR-FS1

Peter and Brian make crude remarks about their new neighbors from Vietnam...until they see Cheng play soccer.

Resources for Teachers: Resource Organizations

Holocaust and Human Rights

Holocaust Human Rights Center
RR 1, Box 825
Palermo, ME 04354
(207) 993-2620

U.S. Holocaust Memorial Museum
100 Raoul Wallenberg Place, SW
Washington, DC 20024
(202) 488-0400

Anti-Defamation League of
B'nai B'rith
823 United Nations Plaza
New York, NY 10017
(212) 867-0779

Southern Poverty Law Center
400 Washington Avenue
Montgomery, AL 36195
(205) 264-0286

Amnesty International (AIUSA)
Maine Chapter
2361 Friendship Road
Waldoboro, ME 04572
(207) 832-6863

Maine Civil Liberties Union
97A Exchange Street
Portland, ME 04101
(207) 774-5444

National Lawyers Guild
Maine Chapter
112 Ludlow Street
Portland, ME 04103
(207) 773-5011

Maine State Human Rights Commission
State House Station 51
Augusta, ME 04333
(207) 624-6050

Civil Rights Unit
Dept. of the Attorney General
State House Station 6
Augusta, ME 04333
(207) 626-8845

Peace and World Affairs

Alternatives to Violence Project
P.O. Box 143
South Harpswell, ME 04079
(207) 833-6314

Peace Action - Maine
P.O. Box 3842
Portland, ME 04104
(207) 772-0680

United Nations Association,
Maine Chapter
P.O. Box 395
Newcastle, ME 04553
(207) 563-1292

Samantha Smith Foundation
9 Union Street
Hallowell, ME 04347
(207) 626-3415

Committee on School
Conflict Resolution
RR 1, Box 303
Ellsworth, ME 04605
(207) 667-2358

Ethnic and Other Minority Information and Support

Maine Folklife Center
South Stevens Hall
Anthropology Dept.
University of Maine
Orono, ME 04469
(207) 581-1891; 581-1892

Jewish Federation of
Southern Maine
57 Ashmont Street
Portland, ME 04103
(207) 773-7254

Central Maine Indian
Association
132-144 North Main Street
Brewer, ME 04412
(207) 989-5971

Wabanaki Program: American
Friends Service Committee
93 Main Street
Orono, ME 04473
(207) 866-3111

Le Centre Franco-Americain
University of Maine
126 College Avenue
Orono, ME 04473
(207) 581-3764; 581-3775

Acadian Archives
Pleasant Street
Fort Kent, ME 04743
(207) 834-2038

Acadian Festival
c/o Chamber of Commerce
Madawaska, ME 04756
(207) 728-7000

Festival De Joie
150 East Ave.
Lewiston, ME 04240
(207) 782-7192

Acadian Crafts
29 St. Catherine Street
Madawaska, ME 04756
(207) 728-3295

National Association for the
Advancement of Colored
People-Portland Chapter
P.O. Box 3631
Portland, ME 04104
(207) 828-1021

Black Education and
Cultural History
132 Glenwood Avenue
Portland, ME 04103
(207) 772-6098

John Brown Russworm
Afro-American Center
Bowdoin College
Brunswick, ME 04011
(207) 725-3272

Japan-American
Society of Maine
P.O. Box 8461
Portland, ME 04104
(207) 774-4014

Korean-American Friendship
Association of Maine
19 Ashbourne Court
South Portland, ME 04106
(207) 799-4315

Maine Lesbian/Gay Political Alliance,
P.O. Box 232
Hallowell, ME 04347

National Organization for Women
Maine Chapter
P.O. Box 4012
Portland, ME 04101
(207) 797-8508; 778-9506

Disability

Maine Independent Living Services
331 State Street
Augusta, ME 04330
(207) 622-5434

Alpha One
85 E Street
South Portland, ME 04106
(207) 767-2189; (800) 640-7200

Center for Community Inclusion
117 Alumni Hall
University of Maine
Orono, ME 04469
(207) 581-1084

Maine Center on Deafness
175 Lancaster Street
Suite 122
Portland, ME 04101
(207)761-2533 TDD/Voice

Portland Coalition for the
Psychiatrically Labeled
P.O. Box 4138
Portland, ME 04101
(207) 772-2208

Special Needs Parent
Information Network
(SPIN) Project
P.O. Box 2067
Augusta, ME 04338
(207) 800-870-7746

Arts, Crafts, and Museums

Maine Arts Commission
State House Station #25
Augusta, ME 04333-0025
(207) 287-2724

Maine Alliance for Arts
Education
P.O. Box 4133, Station A
Portland, ME 04011-9998
(207) 772-5273

Maine Arts, Inc.
582 Congress Street
Portland, ME 04101
(207) 772-9012

Maine Crafts Association
P.O. Box 228
Deer Island, ME 04627
(207) 348-9943

Maine Music Educators Association
Box 1166
Kennebunk, ME 04043
(207) 985-6151

Maine Writers and Publishers Alliance
12 Pleasant Street
Brunswick, ME 04011
(207)729-6333

Maine Humanities Council
P.O. Box 7202
Portland, ME 04112
(207) 773-5051

Maine Association of Museums
contact: Cultural Information
Resources Center
Maine State Museum
State House Station #83
Augusta, ME 04333-0083
(207) 287-5794

Environment and Ecology

Natural Resources Council of Maine
1174 Churchill Road
P.O. Box 2783
Augusta, ME 04338-2783
(207) 622-5503

Maine Audubon Society
Gilsland Farm
118 U.S. Route 1
Falmouth, ME 04105
(207) 781-2330

Maine Environmental Education Association
P.O. Box 9
Wiscasset, ME 04578
(207) 781-2330

Concerns About Kids' Environment
29 Pine Street
Freeport, ME 04032
(207)865-6263

Resources for Teachers: Recommended Children's Books

Aardema, Verna. *Bringing the Rain to Kapiti Plain*. New York: Dial Books for Young Readers, 1981.

Aardema, Verna. *Why Mosquitoes Buzz in People's Ears*. New York: Dial Books for Young Readers, 1975.

Adler, David A. *The Number on My Grandfather's Arm*. New York: UAHC Press, 1987.

Adler, David A. A *Picture Book of Anne Frank*. New York: Holiday House, 1993.

Adoff, Arnold. *Black Is Brown Is Tan*. New York: Harper Trophy, 1973.

Ancona, George. *POWWOW*. San Diego: Harcourt Brace Jovanovich, 1993.

Aucoin, Réjean and Jean-Claude Tremblay. *The Magic Rug of Grand-Pré*. Halifax, NS: Nimbus Publishing, 1989.

Baylor, Byrd. *Hawk, I'm Your Brother*. New York: Aladdin Books, 1976.

Baylor, Byrd. *The Way to Start a Day*. New York: Charles Scribner's Sons, 1977.

Baylor, Byrd. *When Clay Sings*. New York: Charles Scribner's Sons, 1972.

Bloom, Suzanne. A *Family for Jamie*. New York: Clarkson N. Potter, 1991.

Bond, Ruskin. *Cherry Tree*. Honnesdale, PA: Caroline House, 1988.

Bonners, Susan. *The Wooden Doll*. New York: Lothrop, Lee & Shepard, 1991.

Booth, Barbara D. *Mandy*. New York: Lothrop, Lee & Shephard, 1991.

Brown, Tricia. *Lee Ann*. New York: G. P. Putnam's Sons, 1991.

Browne, Anthony. *Willy and Hugh*. New York: Alfred A. Knopf, 1991.

Bruchac, Joseph. *The Wind Eagle and Other Abenaki Stories*. Greenfield Center, NY: Bowman Books, 1985.

Bryan, Ashley. *The Cat's Purr*. New York: Atheneum, 1985.

Bryan, Ashley. *The Dancing Granny*. New York: Aladdin Books, 1977.

Bunting, Eve. *How Many Days to America?* New York: Clarion Books, 1988.

Bunting, Eve. *Terrible Things*. Philadelphia: The Jewish Publication Society, 1989.

Cech, John. My *Grandmother's Journey*. New York: Bradbury Press, 1991.

Cherry, Lynne. *The Great Kapok Tree*. San Diego: Gulliver Books, 1990.

Cherry, Lynne. A *River Ran Wild*. San Diego: Harcourt Brace, 1992.

Chief Seattle. *Brother Eagle, Sister Sky*. New York: Dial Books, 1991.

Clarke, Ginette Lamont and Florence Stevens. *Et si l'autobus nous oublie?* Montreal: Livres Toundra, 1990.

Cohen, Barbara. *Molly's Pilgrim*. New York: Bantam Skylark, 1983.

Cooney, Barbara. *Miss Rumphius*. New York: Puffin Books, 1982.

Cowcher, Helen. *Tigress*. New York: Farrar, Straus and Giroux, 1991.

De Gerez, Toni. *Louhi, Witch of North Farm*. New York: Puffin Books, 1986.

DePaola, Tomie. *The Legend of the Bluebonnet*. New York: G. P. Putnam's Sons, 1983.

DiSalvo-Ryan, DyAnne. *Uncle Willie and the Soup Kitchen*. New York: Morrow Junior Books, 1991.

Dooley, Norah. *Everybody Cooks Rice*. Minneapolis: Carolrhoda Books, 1991.

Dwight, Laura. *We Can Do It!* New York: Checkerboard Press, 1992.

Ernst, Lisa Campbell. *Sam Johnson and the Blue Ribbon Quilt*. New York: Lothrop, Lee & Shephard, 1983.

Estes, Eleanor. *The Hundred Dresses*. New York: Harcourt Brace Jovanovich, 1944, 1971.

Fife, Dale H. *The Empty Lot*. San Francisco: Sierra Club Books, 1991.

Fluek, Toby Knobel. *Memories of My Life in a Polish Village 1930-1949*. New York: Alfred A. Knopf, 1990.

Fradin, Dennis Brindell. *Hanukkah*. Hillside, NJ: Enslow Publishers, Inc., 1990.

Friedman, Ina R. *How My Parents Learned to Eat*. Boston: Houghton Mifflin, 1984.

Garcia, Maria. *The Adventures of Connie and Diego*. Rev. ed. San Francisco: Children's Book Press, 1987.

Geras, Adele. My *Grandmother's Stories*. New York: Alfred A. Knopf, 1990.

Girard, Linda Walvoord. *At Daddy's on Saturdays*. Morton Grove, IL: Albert Whitman, 1987.

Gordon, Erica. *The Rabbi's Wisdom*. New York: Peter Bedrick Books, 1991.

Gray, Nigel. *A Country Far Away*. New York: Orchard Books, 1988.

Hamilton, Virginia. *The Dark Way*. New York: Harcourt Brace Jovanovich, 1990.

Hamilton, Virginia. *The People Could Fly: American Black Folktales*. New York: Alfred A. Knopf, 1985.

Haskins, Jim. *Amazing Grace: The Story Behind the Song*. Brookfield, CN: Millbrook Press, 1992.

Hautzig, Esther. *Riches*. New York: Harper Collins, 1992.

Haviland, Virginia. *The Talking Pot*. Boston: Little, Brown, 1971.

Heide, Florence Parry and Judith Heide Gilliland. *The Day of Ahmed's Secret*. New York: Lothrop, Lee & Shepard, 1990.

Hendry, Diana. *Christmas on Exeter Street*. New York: Alfred A. Knopf, 1989.

Herman, Erwin and Agnes Herman. *The Yanov Torah*. Rockville, MD: KAR-BEN Copies, 1985.

Hest, Amy. *The Ring and the Window Seat*. New York: Scholastic, 1990.

Innocenti, Roberto. *Rose Blanche*. New York: Stewart, Tabori & Chang, 1985.

Isadora, Rachel. *Ben's Trumpet*. New York: Mulberry Books, 1979.

Kem, Veasna and Vech Pra. *The Three Little Fawns*. Portland, ME: Portland Public Schools, 1988.

Kerr, Judith. *When Hitler Stole Pink Rabbit*. New York: Dell Publishing, 1971.

Klein, Gerda Weissmann. *Promise of a New Spring*. Chappaqua, NY: Rossel Books, 1981.

Knight, Margy Burns. *Talking Walls*. Gardiner, ME: Tilbury House, 1992.

Knight, Margy Burns. *Who Belongs Here?* Gardiner, ME: Tilbury House, 1993.

Kraus, Robert. *Owliver*. New York: Prentice-Hall Books for Young Readers, 1974.

Kuklin, Susan. *How My Family Lives in America*. New York: Bradbury Press, 1992.

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